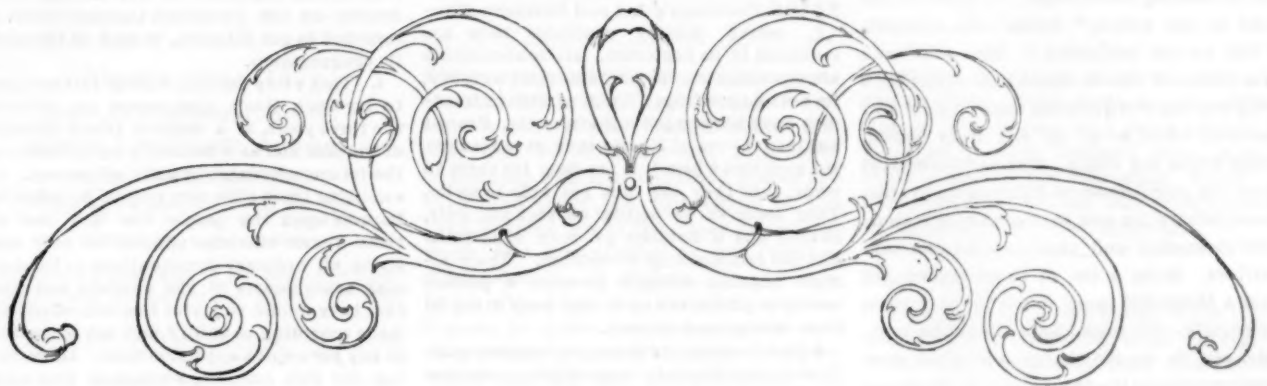


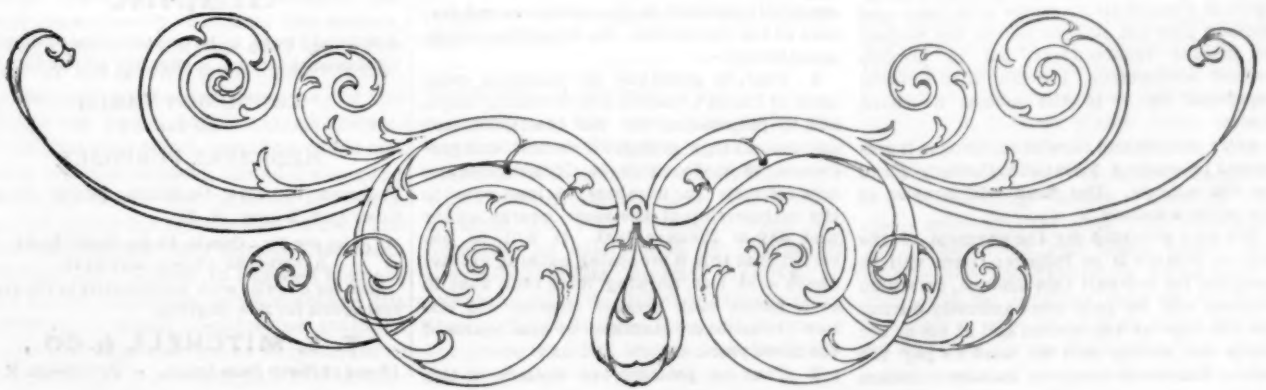
Zion's Herald

WEDNESDAY, JUNE 7, 1899



ALLOW me the liberty of conscience ; allow me the right of private judgment. Allow me to use the expression just as often as I judge it preferable to any other expression ; and be not angry with me if I cannot judge it proper to use any one expression every two minutes. You may, if you please ; but do not condemn me because I do not. Do not, for this, represent me as a Papist, or " an enemy to the righteousness of Christ." Bear with me, as I do with you ; else how shall we " fulfill the law of Christ ? " Do not make tragical outcries, as though I were " subverting the very foundations of Christianity." Whoever does this, does me much wrong ; the Lord lay it not to his charge ! I lay, and have done for many years, the very same foundation with you. And indeed, " other foundation can no man lay than that which is laid, even Jesus Christ." I build inward and outward holiness thereon, as you do, even by faith. Do not, therefore, suffer any distaste, or unkindness, no, nor any shyness or coldness of your heart. If there were a difference of opinion, where is our religion if we cannot think and let think ? What hinders but you may forgive me as easily as I may forgive you ? How much more, when there is only a difference of expression ! Nay, hardly so much as that ! All the dispute being only whether a particular mode of expression shall be used more or less frequently. Surely we must earnestly desire to contend with one another before we can make this a bone of contention. Ob, let us not any more, for such very trifles as these, give our common enemies room to blaspheme. Rather let us at length cut off occasion from them that seek occasion ! Let us at length -- oh, why was it not done before ? -- join hearts and bands in the service of our great Master !

— JOHN WESLEY.



HOW TO DO IT!

The Offer of the Herald for 6 Months for \$1.00

Is bringing a goodly number of new subscribers. That a larger number is not received is accounted for by the fact that so many of our ministers have never learned the art of securing subscribers. "I spoke of the offer in the pulpit," writes one minister, "but no one responded." The good man was informed that to secure subscribers for a religious paper required as much special and personal effort as to do any other church work worth the doing. The announcement from the pulpit must be followed up by personal solicitation and the exercise of reasonable persuasion and pressure upon non-subscribers. Make a list of those who do not take a Methodist paper, and labor with them personally. No work that a Methodist minister can do on his charge will yield such large returns to the church and to the kingdom of Jesus Christ. Assault the mental indolence and lethargy in regard to the connectional causes of the Methodist Episcopal Church with the weekly paper. Our denomination will never measure up to its possibilities until more of our people become constant readers of our papers.

Brother ministers, if you desire that the Wesleyan Association shall be able to divide something among the superannuates and their families the coming year, you must co-operate by increasing the income of the HERALD.

Six Months for \$1.

This offer holds open until July 1.

To the brethren sending the three largest lists of subscribers under this offer, cash premiums of \$25, \$20, and \$15 will be given, provided that the number of *bona fide* subscribers secured by the successful competitors are 25, 20 and 15.

A sample copy will be sent, on request, to any person who desires to examine the paper.

Address,

GEO. E. WHITAKER, Publisher,
36 Bromfield St., Boston.

A Million Dollars for the Freedmen

THE Bishops of the Methodist Episcopal Church, in their recent semi-annual meeting, held in Syracuse, N. Y., cordially received the committee of the Freedmen's Aid and Southern Education Society which had been appointed by the Board of Managers at Cincinnati to confer with them and devise a plan not only to relieve the Society of present indebtedness, but to provide needed endowment for the fifty schools organized by it in the several Southern States.

After patient and careful conference it was agreed to create a *Twentieth Century Fund* for the schools. The fund will consist of one million dollars.

The plan provided for the payment of the debt of \$200,000 is as follows: Loans will be accepted for one-half this amount, on which interest will be paid semi-annually during the life-time of the lender, and at his or her death the money will be used to pay the debt. The other hundred thousand dollars

will be paid at once by collections taken in the churches and donations solicited from individuals.

For the endowment of the schools \$800,000 is solicited.

Please read the appeal of the Bishops given below.

J. W. HAMILTON,
R. T. MILLER,
D. H. MOORE.

A Call for Our Black Brothers

THE Freedmen's Aid and Southern Education Society confronts facts too stubborn to be neglected. Its achievements are monumental, its burdens most weighty, its duties appalling. The four million freedmen have become ten million wards. Pushed out into the sea of liberty they have reached the surf-line where it is too deep for them to wade, and they are not yet able to swim. They seem to be neither citizens nor serfs, having the difficulties of both conditions and the full blessings of neither. Their almost hopeless struggle presents a picture nearly as pitiful as any in the long story of their wrongs and sorrows.

Added to these wards are the helpless multitudes providentially committed to our care by our new possessions. Now our wards number more than twenty-five millions. Their destiny and ours are inseparable. Justice under the law and the spirit of the Christian school are the only forces given under heaven among men whereby they can be delivered and elevated.

The Board of Bishops, in the spirit of earnest prayer and unhesitating faith, recommend the Board of Managers of the Freedmen's Aid and Southern Education Society to make a comprehensive and persistent effort to utilize the Twentieth Century Thank Offering movement for raising one million dollars, not for current expenses, but for the obligations and for the endowment of the schools under their care and of schools which must be opened in our new possessions and in the home fields.

We ask our people to remember that our work for our old and new wards is not completed, but rather only fairly commenced. The sympathy and liberality of the past must be greatly increased. Pray for these millions and give for their evangelization and enlightenment!

THOMAS BOWMAN, RANDOLPH S. FOSTER, STEPHEN M. MERRILL, EDWARD G. ANDREWS, HENRY W. WARREN, CYRUS D. FOSS, JOHN F. HURST, WILLIAM X. NINDE, JOHN M. WALDEN, WILLARD F. MALLA-LIEU, CHARLES H. FOWLER, JOHN H. VINCENT, JAMES N. FITZGERALD, ISAAC W. JOYCE, JOHN P. NEWMAN, DANIEL A. GOODSSELL, CHARLES C. MCCABE, EARL CRANSTON.

Twentieth Century Thank Offering Fund

THE Twentieth Century Commission of the New Hampshire Conference respectfully presents to the ministers and laymen of the Conference the following recommendations:—

1. That, in gratitude for nineteen centuries of Christ's blessed and widening reign, and in preparation for the twentieth, each pastoral charge engage in earnest and persistent effort to enlist in Christian service new converts in numbers at least equal to the membership of the same charge on the first day of January, 1899. It will be observed that this is proposing nothing extravagant—in fact, nothing more than that in each parish each present member win one new probationary member in the course of the three years.

2. That to promote the success of this

movement it be given a prominent place in the social religious meetings of the church. In this work the official members of the church, the officers and teachers of the Sunday-school, and the officers of the Epworth League, should unite in heartiest co-operation.

3. That every pastor be earnestly requested to preach on systematic benevolence, enforcing the duty of giving material expression of one's gratitude to God by gifts of money; and in furtherance of this object we request that the report of our Annual Conference on the Twentieth Century Fund, as recorded in our Minutes, be read in the public congregation.

4. That every pastoral charge further plan to lay upon God's altar before the close of the three years, as a material thank-offering of the past and as a necessary equipment for the future, spontaneous gifts of money. In soliciting these gifts care should be taken to impress upon the people the fact that all these thank-offerings should be over and above all ordinary contributions to the regular benevolences of the church; and also that they should be joyful free-will offerings, made according to ability, and not according to any *per capita* apportionment. In carrying out this purpose, we suggest that each church divide its membership and regular attendants into sections, with collectors, who shall endeavor to secure a gift from each person.

5. Inasmuch as in accordance with the suggestion of our Bishops and of the General Thank Offering Commission, all donors are to be encouraged to designate among certain selected purposes the ones to which they desire their gifts to be applied, every pastor and other person appointed to render service in connection with the Thank Offering movement is urgently recommended to begin at once the circulation of appropriate documents respecting the educational institutions and other interests in whose behalf offerings are later to be solicited, so that a full knowledge of existing needs may prompt to greater generosity and to a wise direction of the gifts.

6. In addition to the connectional work recommended by the General Commission, we suggest as special objects for our gifts—Domestic Missions, New Hampshire Conference Seminary, Preachers' Aid Society, and the payment of church debts.

7. That we make special efforts to secure pledges by bequests toward these objects, and that such pledges be counted as a part of the Twentieth Century Fund.

D. C. KNOWLES, C. D. HILLS, J. M. DURRELL, C. H. HARTWELL, O. D. KNOX.

Concord District—O. S. BAKETEL, W. H. HUTCHIN, A. T. CASS.

Dover District—J. E. ROBINS, G. M. CURL, I. E. CHASE.

Manchester District—G. W. NORRIS, C. W. DOCKRILL, IRA COLBY.

Members N. H. Conf. Thank Offering Com.

"Grapine"

Absolutely pure, unfermented juice of choice Chautauqua Grapes. A superior article for the

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AND FOR

MEDICINAL PURPOSES

Prepared by THE GLEASON FRUIT JUICE COMPANY, Ripley, N. Y.

Price per doz.: Quarts, \$5.00; Pints, \$3.00.
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Zion's Herald

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Zion's Herald

CHARLES PARKHURST, Editor.
GEORGE E. WHITAKER, Publisher
PUBLISHED WEEKLY
Price, \$2.50 a year, including postage
36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Broadening Memorial Day

Many things contributed to make the observance of Memorial Day, last week, exceptionally interesting. It is more than thirty years since the custom of decorating the graves of Union soldiers was begun, and no holiday ever won a place so quickly in the affections of the people. Originally called Decoration Day, a better name has been substituted, and as Memorial Day the principal features of the older holiday have been retained. This year the various organizations were called upon to decorate graves of soldiers who fell in a war removed by a whole generation from the Civil War. There was no sign of hesitancy. To have fallen while serving in the army or navy of the United States in time of war gave an unquestioned title to a part of the honors of the day. While for various considerations the Grand Army of the Republic may hesitate to admit to membership any who were not of the forces set for the defence of the Union, it was plainly shown last week that there is no such hesitancy in enlarging the scope of Memorial Day. Without legislation, without any agitation, but by general consent, Memorial Day belongs from this time forth to those who give their lives to the service of the country in time of war.

Civil Service Reform Stricken

It was during the Presidency of Mr. Arthur that we got our first real legislation in the interests of Civil Service Reform. Each succeeding President has used his authority to extend the system, and no one of them has ever taken any part of the service from under the law, or restored to the spoilsman any of the places set apart for the merit system. President Cleveland, just before his last term of office expired, issued a sweeping order by which the number of places placed under the restrictions of the Civil Service law was very largely increased. Had he been elected to succeed himself, he would doubtless have modified the order, for without question he included some positions that in the very nature of things ought to be exempt. It is doubtful if the number of places exceeded two hundred. It has fallen to President Mc-

Kinley to correct this error of his predecessor, and in this he has made a disastrous failure and brought shame and confusion to civil service reformers. Something like four thousand places are exempted from the operations of the Civil Service law by the order issued last week, and the number is still further diminished by a system of transfers which will allow men with political influence to enter the lowest class and then obtain a speedy transfer to places which they are not competent to fill. The Indian service is one of the worst sufferers under the new order, for the Interior and the War Departments are very largely affected by it.

Present Status of Civil Service Reform

President McKinley's exemption order is not the only blow that Civil Service Reform has received during his administration. Congress placed itself on record as preferring to have the spoils system of the Eleventh Census continued in the Twelfth, even after the assurance that the application of the merit system would have saved two million dollars in taking the census of 1890. A treasury official gave a decision to the effect that the head of any department is at liberty to do as he pleases in enforcing the law. A precedent was established in the Nashville case that alleged frauds in examinations are not necessarily a bar to appointment. Add to these the fact that the influence of the Civil Service Commission is so slight that the President does not consider it necessary to take it into his confidence when he is about to issue an order that will reduce by ten per cent., at least, the number of places snatched from the spoilsman, and it will be seen that tremendous responsibility rests upon those high-minded public servants who, in spite of partisan clamor, are yet strong enough to exert large influence in shaping legislation. The Republican Party is solemnly pledged to Civil Service Reform. That party is in power. In the end it will largely be judged by its treatment of this important question.

Solemnization of Marriage

Among all the laws passed by the legislatures of New England during the past season there are few that deserve a wider commendation than the Massachusetts law that marriages shall not hereafter be solemnized by justices of the peace unless special authority to enable them to do this is conferred upon them. There is more than one justice of the peace who has scandalized the community, and brought disgrace to the State which he served as a civil officer, by advertising that he was ready to

solemnize marriages at all hours of the day or night, seven days in the week. One of the causes why there are more divorces in New England than in any other part of the Christian world is doubtless due to the few restrictions which are placed upon marriage.

Alaska's Boundary

When we purchased Alaska from Russia, in 1867, we succeeded to all the rights which had previously been guaranteed to the colony and the mother country. The Anglo-Russian treaty of 1825 had agreed upon certain boundary lines which would give Russia a continuous strip of coast line from the 141st meridian all the way down to the southern end of Prince of Wales Island. During the next fifty years the maps of all nations, including those of Great Britain and the Dominion of Canada, continued to mark the boundary lines exactly as claimed by the United States today. It was not till 1884, seventeen years after our purchase, that the Dominion maps show any departure from that line. There was so little interest in Alaska in those days that the attempt to break the continuity of our coast line attracted no special attention, and it was not till the discoveries in the Klondike region that any serious thought was given to it. The claim which Canada now prefers would take from us a large tract of territory and two important islands. It would give her the towns of Skagway and Dyea, and would seriously embarrass our control of that desirable thoroughfare, the Lynn Canal. This contention on the part of Canada is not only surprising in view of all the facts, but the persistency with which she presses an untenable claim is provoking not a little ill feeling.

American Plan of Arbitration

So far as reports from the Peace Conference are to be trusted, the American plan of arbitration seems to be most in favor. As published, this plan is much to be preferred to any other. It is simple, effective and sufficiently flexible to prevent friction. It contemplates an international court of nine members to be selected by the highest judicial court of the nine nations which must accept the plan to make it operative. These members hold for an indefinite term, the nominating bodies retaining the same member year after year or selecting another as may seem best. This court, once established, is to be always open, and its services may be invoked not only by such nations as have agreed in advance to its formation, but by all nations of the earth. All its members may be summoned, or the business may be conducted with not less than three

by mutual agreement between the contesting parties. In the event of any two nations referring a dispute to the court, they must both agree to abide by its decision. The one weak point is in the provision that nations may, by mutual consent, invoke the aid of the court. Obviously the sphere will be very much limited by that restriction. Theoretically the plan should provide that nations must invoke the aid of the court before declaring war, but the time is not ripe for such an advanced step. The court once established, the rest will follow in due time.

Dreyfus to Have Justice

After many weeks of deliberation, the Cour de Cassation has rendered its decision in favor of Dreyfus. He will be tried by a second court martial, and there appears to be no doubt that he will be declared innocent. It is nearly five years since the plotting against Dreyfus began. He was accused of selling to foreign governments information in regard to the military affairs of France. His trial was notorious for its rabid injustice, but he was condemned, disgraced and exiled. Today his chief persecutor, Du Paty de Clam, is locked in the cell in which Dreyfus was confined pending his trial; the wretched Henry, who confessed to forgery in order to secure the conviction of Dreyfus, is dead by his own hand; Esterhazy first confesses forgery and then denies, but is never credited with telling the truth, although to machinations in which he had a part the conviction of Dreyfus was largely due; men prominent in French politics have been ruined by their connection with this famous case. Through all this weary waiting Dreyfus has maintained his innocence, and the day of his vindication seems about to dawn. He has been called "the greatest victim of the century," and it only remains to be seen how he will acquit himself under the new order of events. The world will never cease to wonder how it was possible for an enlightened nation to be duped as France has been in connection with this *cause celebre*.

Philippine Courts

An order has recently been issued re-establishing the Philippine courts, which have been closed for a year. The Spanish system is revived. American and British business men who are in the Philippines urged that the English code and language be adopted, but Gen. Otis decided otherwise. Spanish is to be the official language of the courts. The Filipino members are all prominent. Arrellano, the chief justice, is the leader of his profession in the Philippines. He was Aguinaldo's principal adviser in the early stages of the revolution. Aranita, one of the associates of the civil branch, was a member of Aguinaldo's first cabinet. Melliza, one of the justices of the criminal bench, was president of the insurgent government at Iloilo. Torres, the attorney-general, is the leader of the local committee working with the commission to conciliate the insurrectionists. The Spanish salaries made it difficult to secure good men, the salary

of chief justice being only \$2,500. The Spanish judges formerly received fees, but these are now abolished.

School of Tropical Medicine

After many years of indifferent success in fighting diseases incident to tropical countries, the English have opened a school in Liverpool where a careful study of these diseases will be made. Another will shortly be opened in London, and an organization is already training nurses specially for tropical countries and tropical diseases. A systematic effort will be made to discover the most effective way of preventing that large crop of diseases which have been more fatal to the English than all the weapons of the enemy. As in all modern schools of medicine, the chief stress will be on prevention, but ample attention will be paid to curing such outbreaks as science is not able to prevent. The jungle, the forest and the rice swamp are prolific in diseases, and up to this time there has been no concerted movement to conquer these enemies to an advancing civilization. With so large a tropical area added to our own domains we have a special interest in this new school.

Our Export Trade

Our exports in 1898 averaged more than \$100,000,000 per month, and were nearly \$200,000,000 greater than in any preceding year of our history. This increase was partly due to the scarcity of breadstuffs in other parts of the world. In 1899, when the world is well supplied with breadstuffs, the United States continues to export over \$100,000,000 worth of goods every month, and has already during the ten months of this fiscal year exported goods valued at \$10,000,000 more than for the corresponding months last year. The value of our exports of manufactures has increased 17 per cent. over last year, while the export of agricultural products has decreased 6 per cent. The value of steel and iron exports has increased 35 per cent. during the past year, and has more than doubled in the last four years. The price of wheat for the ten months of 1898 averaged 93 cents a bushel; this year it has averaged but 75 cents. So that, while the value of our exports of wheat has decreased, the actual number of bushels exported is slightly larger this year than last.

Germany in Asia Minor

The echoes of the visit of the Emperor William to the Holy Land are heard in the report that Germany is about to dispatch a semi official expedition to Asia Minor, which is to devote special study to Armenia and Mesopotamia. The Anatolian Railroad is the nominal sponsor of the enterprise, but as this corporation is distinctly the result of political maneuvering, the disguise is very thin. It is announced that the German Consul-General at Constantinople is to be one of the explorers, and that considerable interest in the undertaking is shown in official circles. This recalls the fact that Von Moltke urged Germany to secure control of the basin of the Euphrates,

and saw a brilliant future for the nation developing that part of the world. It would indeed be a good thing if Germany were to arrest the ruin of Turkish domination, and the professed good will of Sultan and Emperor is well known. There is another factor that must be considered. Russia certainly will not allow Germany to acquire any control of that part of the world without a vigorous protest, and Germany may well hesitate to incur the opposition of that great nation bent on extending its borders in all directions.

Kabarega and Mwanga

The British proclaimed a protectorate over Uganda in 1894. Ever since that time Kabarega, king of Unyoro, and Mwanga, king of Uganda, have been troublesome factors. The first named was responsible for the death of Emin Pasha, and to the other the murder of Bishop Hannington is justly attributed. Outlawed as rebels against the peace of the country, they have moved hither and thither among the tribes to the westward of Lake Nyanza, inciting rebellion and stirring up strife. It is reported that they were severely wounded in the brilliant battle which Col. Evatt waged against them last April, and that they are now prisoners of war. The pacification of Uganda will be attended with less difficulty now that these warlike barbarians are in the hands of the English.

Traffic of the Suez Canal

The year 1898 saw 3,503 vessels pass through the Suez Canal. Of that number there were 105 bearing the American flag. This seems a small proportion, but in the preceding year only three of our ships entered the Canal. There have been years when not a single one made use of this short cut between the East and the West. As our commerce increases we shall have occasion to augment the number. Contrary to frequently recurring predictions, the business of the Canal shows no signs of decreasing. When Lord Beaconsfield purchased for the British Government the shares owned by the Khedive of Egypt he was severely called to task; but as they have been paying seventeen per cent. dividend for many years, the investment has turned out to be of great financial profit to the Government. The history of the Suez Canal emphasizes the need of a canal across the Isthmus of Panama, and warrants the belief that it would not be a losing enterprise.

Spain Cedes More Islands

The Spanish Cortes met last Friday. The Queen Regent announced that the Marianne (Ladrone), Caroline and Palaoe Islands had been ceded to Germany in consideration of the payment of \$5,000,000. Spain will retain coaling stations in accordance with her scheme for extending her foreign trade, but will no longer attempt to manage colonial possessions. All the islands composing the groups indicated are unimportant. There are hundreds of them, but they are for the most part very small and sparsely inhab-

ited. The United States acquired possession of Guam, one of the Marianne Islands, by the treaty of peace. While Germany will gain something of a point of vantage strategically, in that her new possessions lie in the course from Hawaii to Manila, she will be a much better neighbor than Spain, and her rule over these scattered fragments is much to be preferred. American interests in the Carolines, which have been so seriously jeopardized during the last twenty years, will be much safer under German rule.

No Volunteers at Present

It is announced that President McKinley will not call for volunteers at present. General Otis has reported that 30,000 troops will be sufficient for some time to come. It will be necessary to send nearly 6,000 regulars to the Philippines to relieve the volunteers now serving there, but these will be drawn from Cuba and Porto Rico. The Americans are holding the more important towns captured by them during the campaign, but the insurgents have not ceased to be troublesome. Reports from the Philippine Commission are of an optimistic character; and in spite of many gruesome accounts which from time to time appear in the daily newspapers, there is no official intimation that matters are not as satisfactory as ought to have been anticipated. The military operations have not resulted in establishing the supremacy of the United States, but there is no occasion for anxiety. Spanish sovereignty never was anything more than nominal, and thousands of the inhabitants probably never knew of its existence. Contrary to the expectations of the insurgents and the predictions of the wiseacres, General Otis has shown his vigor by sending out two columns from Manila to obtain control of the peninsula which lies between Laguna de Bay and the eastern shore of Luzon. A considerable body of insurgents, under the command of Gen. Del Pilar, has threatened the peace of Manila while active operations at the north have engrossed the attention of our forces. The attempt to surround the enemy failed, but he was driven back with considerable slaughter. The insurgents at the north are now entirely cut off from those to the south of Manila. The Oregon Regiment, which has distinguished itself in many engagements and had a prominent part in this latest one, will sail for Portland, Oregon, during the week, to be mustered out. They are volunteers in name, but regulars when measured by the standard of their bravery during the campaign.

Old Home Week

Governor Rollins of New Hampshire is more than an alarmist. Not content with the warning note contained in his Fast Day proclamation, he has now suggested that New Hampshire's sons and daughters, living in other States, be invited to make a visit to their old homes, and that State and local organizations arrange for a celebration of a new festival to be called "Old Home Week." The suggestion is favorably received, and immediate action will be taken to carry it into effect. More than forty per cent.

of New Hampshire's sons and daughters have emigrated to other States. There are doubtless thousands of them who would travel half way across the continent to revisit their old homes if they had the assurance that they would meet there the companions, playmates and neighbors of the olden times. Other New England States, that have given so liberally of their young men and women to shape the destinies of States and Territories, may well adopt this happy suggestion. The awful loneliness of rural New England life would be greatly cheered by the general observance of such a festival of good will.

Loubet's Firm Hand

Last February President Loubet was grossly insulted on his return from Versailles where he had been elected President of the French Republic. Threats of a demonstration even more hostile were openly made on the day of the funeral of his predecessor. When the day came, the agitators found themselves hemmed in on every side. Loubet had prepared to make it very unpleasant for any who might attempt to repeat the insults of the week before. Last Sunday, at the Autell race course, he was not only grossly insulted, but one of the infuriated Royalists attempted to strike him. As the result of these disturbances many representatives of distinguished French families are now under arrest. Next Sunday is the Grand Prix race. It is always a great occasion. President Loubet has announced his intention of being present, and his ability to control the forces bent on making it unpleasant for him. His firmness is everywhere commended, and those who know him best are most confident in giving expression to the opinion that Paris will recognize that he is abundantly able to preserve the peace and protect the dignity of his office.

Menelik's Activity

Last October the attention of Europe was drawn to the military movements of Menelik, who calls himself King of Kings in Ethiopia, but who is generally known as the Emperor of Abyssinia. Announcing that he was about to punish Ras Mangascia, a rebellious chief, he started on the warpath with forty thousand men. Since then he has purchased 300,000 rifles of a single pattern, with 4,000,000 cartridges to fit them, and a liberal supply of Remingtons, Winchesters and Martinis. He has also added to his stock of mitrailleuses and rapid-firing field pieces. An old and forgotten diplomatic document, found in the archives at Lisbon, gives Menelik a quasi claim as far as the banks of the White Nile, but by a clause in the Berlin Treaty (to which he was one of the contracting parties) he can only make good his claim to territory which he effectively occupies. When the French abandoned Fashoda, leaving an open road to the British, Menelik sent Gen. Tassamma to plant the Abyssinian flag just above where the Sobat River enters the White Nile. So far as known, the flag still floats there, with several thousand men to defend it. Thus Menelik has covered about all the terri-

tory that he claims; and if the British continue the work which Kitchener has begun, they will soon find themselves face to face with this doughty warrior who claims descent from that Queen of Sheba who came to try King Solomon with hard questions.

Events Worth Noting

Belgium has rescinded its prohibitive regulation forbidding the importation of American cattle.

Gen. Rios, with the last of the Spanish troops in Manila, sailed for Madrid last week.

Admiral Dewey sailed from Hong Kong yesterday; he will come through the Suez Canal, but will call at several ports on the way. His health is reported to be improving.

The Spanish Minister presented his credentials to President McKinley last Saturday, and diplomatic relations are once more resumed between Spain and the United States.

The receipts of the United States Treasury for the month of May were \$44,786,013, and the expenditures were \$4,277,013 less than that amount.

The British House of Commons has voted Lord Kitchener a grant of £39,351. In introducing the resolution Mr. Balfour took occasion to say that the victories in the Soudan were due to the unswerving and almost superhuman industry of the man they wished to reward.

Mrs. Leland Stanford has transferred to the university bearing her son's name property to the value of more than thirty million dollars. This is in accordance with the wishes of her husband, as expressed before his death.

The owners of the American Line steamer Paris have given up the attempt to float her, and the underwriters and salvagers will now make another effort to pull her off from the Manacles. She has not budged an inch since she struck on the morning of the 21st ult.

MM. Déroutède and Marcel Habert, members of the Chamber of Deputies, were tried last week for inciting riots in Paris. They were acquitted, but the advocate general has been removed from office, and action has been taken against the magistrate presiding on account of the manner in which the trial was conducted.

It is reported that Dr. Blyden, the distinguished Liberian scholar, who is now on his way to the United States, is instructed to prefer an official request that we declare a protectorate over Liberia; and that, failing in his mission to this country, he will ask Great Britain to take Liberia under her protection. Only in this way, it is asserted, will it be possible to maintain the integrity of that republic against the encroachments of other nations.

A despatch received from Admiral Kautz announced that he intended to sail from Samoa for Honolulu on May 21, and that he would reach San Francisco by the 25th of June. From this it is assumed that no serious trouble is apprehended from the rival kings. The U. S. S. Badger will remain at Samoa, and the Newark is on her way there.

PREPARATION FOR HARVEST

THE Spring Conferences have now made their plans and set in order the machinery for the harvesting of the Twentieth Century offering. If the plans are carried out, the results will be reached. But it must be remembered that committees and resolutions are but lifeless machinery — less than Ezekiel's dry bones clothed with flesh. They must have the winds to blow upon them before they have life and stand up a conquering army. For the gathering of millions into the church, and other millions into the treasury, there must be the girding with power.

When Moses was called up into Sinai, the people were called to sanctify themselves in preparation therefor. When Israel was to cross the Jordan into the promised land, Joshua brought from God the message, "Sanctify yourselves, for tomorrow the Lord will do wonders among you." So now that our Israel is called to gather millions into the fold, the preparation must be made. The command is upon us — "Sanctify yourselves." If the church is to be victorious, it must be empowered. We are a great army, but we need the open vision which sees the mountains round about full of the horses and chariots of the Lord. We shall not pour two million eagles into the treasury of the Lord nor gather two million souls into the tents of our Israel, unless first we see the sign of His presence in the fires of Sinai and the pathway of victory in the divided waters of Jordan. The church must move as did our fathers with the assured presence of God in her midst and with the assured leading of the Spirit. With the consecration of membership and substance, and with the baptism of the Spirit, the millions will not be wanting.

The Spirit of God in the church must be the efficient inspiration. Other external influences may assist. Our vast numbers and accumulation of wealth suggest corresponding obligation. Our thorough organization, our multiform auxiliary societies serving at once as collecting and distributing agencies, all point to providential preparation and obligation. But all these are not enough.

Moreover, the Twentieth Century offering is not to be thought of as an end, but rather as the means to an end. It is the gathering of so many workers and so much means for further and greater work. So, also, the Spirit's baptism is for the empowering for future and greater work. There are those who fear that the church has lost somewhat of the fervor and enthusiasm of the early days, who lament the absence of the old-time responsive amens of the Conference assembly, who listen in vain for the shout of victory at the camp-meeting. They point to annual statistics to prove that the church is not holding its own in comparison with the growth of population, to say nothing of making inroads on the immigrant masses crowding to our shores and peopling our prairies. In the providence of God a vastly increased responsibility has been thrust upon American Christianity. The gateways of the south and west have been flung wide to admit to our liberties the hordes of the fertile

Indies and of the spicy islands of the tropics. Millions of half-civilized and other millions of barbarous peoples have come under our flag, and to American churches has been given the responsibility of imparting Christian light to those whom Rome has kept in darkness and heathenism.

Our larger field and unmeasured labor call for a mightier endowment of grace. More laborers for wider fields, more teachers for helpless heathen, more means for carrying on the work, press upon the church the necessity of new and divine preparation. Not for the Twentieth Century offering must the church be sanctified, but for grace which shall sanctify all its membership and consecrate all its wealth. For work within the church, that its multiplied agencies may be permeated with the spirit of Pentecost, its education be Christian, its missions apostolic, its leaders Pauline, its conquests renew the miracles of early days, the church needs first of all the baptism of the Spirit.

THE VALUE OF A FREE CHURCH PRESS

WHAT we have so often said, we here reiterate, with renewed emphasis: Nothing is so much needed for the healthful life and growth of American Methodism as an absolutely free press. ZION'S HERALD is true to its traditions in offering to the church one forum where all questions shall have untrammelled agitation and discussion. There have not been lacking, indeed, in all the striking history of this journal, those who have been so conventional and timid that they would fain limit its liberty; but the better judgment of the great majority has prevailed, and no restriction has ever been put upon the editor. That this is not the case with the official journalism of the church, may be indicated by reference to a single instance. In this issue will be found a contribution entitled, "Conditions of Renewed Progress of Methodism," by Burdett A. Rich. This article was accompanied by the enclosed letter from its author: —

"The inclosed article is offered for publication in ZION'S HERALD. It speaks plainly on questions which our church can no longer evade without increasing disaster. The views expressed are certainly held by many of the most conscientious and influential men of the church, but can get no expression in our chief official church publications. This article has been rejected by —, and also by —. On offering them the article I said to the editors plainly that I had been told it would be useless to do so, and that they would not publish any article expressing such views. With no disposition to get into a church controversy, or any ambition to be known as a writer in this line, I have written the article because of my conviction that the church must face these matters quickly and honestly or suffer very great loss, and I have signed my name to it only because I did not wish to shirk any responsibility. I have endeavored to say only what seemed absolutely necessary to drive home the truth, and have tried to avoid any unnecessary severity and any exaggeration of statement. But the church will not remedy its mistakes until it sees them, and it will not see them unless they are made plain. The independence of

ZION'S HERALD as compared with our official journals is attracting increasing attention among the able men of the church in this State, and for that reason I venture to send you the article, with stamps for its return if not used."

The contribution was accepted at once; not because the writer's views were in all respects in accord with those of the editor personally, but because he had something urgent to say, and because he ought to have the opportunity of being heard in any of our papers. And this privilege ZION'S HERALD has always granted. After accepting the article, we wrote to a distinguished minister of our church living in Rochester, N. Y., asking for a full and frank statement concerning Mr. Rich — who he was, and what his standing in the city. The following is the reply: —

"There is not a finer man between this and Maine (that includes Boston) than Brother Rich — a true, intelligent Methodist, superintendent of Frank St. Sunday-school, a graduate of Wesleyan University, well known to its president, who visits Mr. Rich here. He is editor-in-chief of the great Law Publishing establishment here, and edits *Case and Court*. He is an independent thinker — if that is heresy, make the most of it — but he is modest, quiet, retiring and loyal to the church, a noble, true Christian. That is the consensus of opinion of all who know him intimately."

Now one fact is worth a thousand protestations and theories. Mr. Rich had offered this manuscript to two of the leading official journals of the church, and both editors had rejected it. What shall be said when matters have reached such a pass that a layman of the character and ability of this writer cannot get a hearing in our public press?

Aids to Reflection

PROPOS of the attitude of theological seminaries toward Biblical criticism, certain queries occur to us: —

1. Whether he truly believes in God who fears anything either from the truth or for it.
2. Whether ignorance of fundamental questions be the best preparation for meeting them.
3. Whether the problems of scholarship can be solved by illiteracy, whether in high places or low.
4. Whether ignorance be indeed the mother of any desirable devotion.
5. Whether suppression of the truth be really necessary to the existence and progress of the kingdom of God.
6. Whether the perfecting of praise out of the mouth of babes and sucklings be any warrant for putting intellectual babes and sucklings into the pulpit.

Bring Them Together

IT is a curious and suggestive fact that supposed differences and unfriendliness will frequently vanish when estranged parties are brought together. Particularly is this true regarding the ungracious feeling that has so long existed between certain representatives of the North and the South. Face to face, one on the native heath and in the home of the other, in the sweet amenities of social intercourse prejudice and the misapprehension which caused it melt away. The wonder is, after this brotherly blending, that any misunderstanding could ever have existed. The writer has passed through the usual varied zones of feeling, and in the Southland has been conquered by a hand-to-

hand fellowship with as noble Christian men as he ever met. And we have seen the Southerner who came to New England bringing his hereditary notions and convictions, go into our homes and there wholly relinquish his wrong impressions about us. All that the most virulent Northerner or Southerner needs, in order to a new birth of genuine friendliness, is a grand mixing up in social fellowship.

This statement is substantiated by General Wheeler's visit to Boston. He had come to love us somewhat through leading our New England boys to victory in Cuba, but he did not really know us until Boston literally took him into her loving embrace on Memorial Day. His sentiments are best expressed in the following letter written just before boarding the train:—

Boston, May 31, 1899.

It is not possible to express in words the gratitude I feel for the kind reception given me by the people of this great Commonwealth. I shall carry to my Southern home the warmest feeling of love and affection for the generous hospitality extended to my children and myself. May God bless the people of Boston and the State of Massachusetts!

JOSEPH WHEELER.

"Come and see," we say to the great body of representative Southern people who really desire to know what sort of folks we are here in New England.

Reforming the Fourth of July

AT the recent sessions of the six Annual Conferences in New England action was taken endorsing the movement to reclaim the Fourth of July for a truly patriotic and Christian observance. We are pleased to learn that many of our ministers are intending to preach on temperance the Sunday preceding the Fourth, and some are planning for temperance picnics on that day, and in several instances arrangements are in progress to hold mass temperance meetings at centrally located camp-grounds on the Fourth.

It was well for the Conferences to adopt the resolution for a reform movement, but it will be infinitely better if the resolution can be vigorously and thoroughly carried into execution. There never was greater need of arousing public sentiment in regard to the evils of the drink traffic and the drink habit than now. Methodist preachers and people may well aspire to the leadership of this new movement.

Attack upon the Sunday School

THE attack recently made by an Episcopal brother on the Sunday-school should not be taken too seriously. It is based on a misconception. The author of it spoke as if he thought that the essence of religion consisted in correct theological ideas. If this were true, the fact that the theology of the Sunday-school is not always of the soundest would justify doubt respecting its usefulness as an institution. But, as Wesley says, "Opinion is not religion; no, nor right opinion; assent to one, or to ten thousand truths."

This being the case, some other test must be applied. It is found in the personal influence of the thousands of devout and unselfish, if not always theologically sound, men and women who are employed as teachers and officers. Most of them are simple people, without great intellectual gifts, but with a passion for doing good. They do not lay great stress on doctrine, and, therefore, do not impress their pupils very deeply with their errors, if they have any; but they do lay great and constant stress upon the simple principles of religion and morality, and, more than that, illustrate these principles by "well-ordered lives." Hence while compar-

atively few really get from them erroneous doctrines that cannot easily be corrected, thousands upon thousands get moral and religious ideals that prove indelible. It would be interesting to take a census of a given number of persons trained in the Sunday-school, asking them the following questions:—

1. Which did your teachers emphasize most—the theory or the practice of religion?
2. Which made the deeper impression on your life?
3. Which would you prefer for your children—trained theologians or every-day Christians?

No doubt the great majority, if brought face to face with the proposition to emphasize dogma in our Sunday-schools, would respond with truly Episcopal fervor, "Good Lord, deliver us!"

Matter As Logician

AT a meeting last week of the Free Religious Association of America a distinguished orator dealt very trenchantly with religion. He laid down as a first principle that there is nothing but matter and force in existence, and that all things take place by necessity. To use his own language, as reported: "The form and motion of every star, the climate of every world, all forms of vegetable and animal life, all instinct, intelligence and conscience, all assertions and denials, all vices and virtues, all thoughts and dreams, all hopes and fears, are necessities. Not one of the countless things and relations in the universe could have been different."

And then the distinguished orator went on to denounce religion, which matter had made, to lament the failure of reform, which matter had made impossible, to call upon science to save mankind, without inquiring whether matter would permit it, and finally, in a most brilliant fireworks, to urge his hearers to be free and do a miscellaneous lot of good things, without first having obtained permission from matter. It is really strange what odd things matter will say when it takes to talking!

PERSONALS

—Rev. Jacob Todd, D. D., pastor of Green Street Church, Philadelphia, died at his residence in that city, May 28.

—President Race of Grant University delivered the Memorial Day address at Chickamauga Park, Chattanooga.

—Rev. Dr. W. F. Steele, of Iliff School of Theology, University Park, Colo., expects to soon go abroad for sixteen months.

—Dr. D. H. Moore, editor of the *Western*, will supply the pulpit of Trinity Church, Denver, for three Sundays in July.

—Rev. W. M. Morrow has been transferred from the Vermont to the Nebraska Conference and stationed at Guide Rock, Neb.

—President James B. Angell of the University of Michigan will deliver the convocation address at the University of Chicago on July 1.

—Rev. Dr. M. W. Chase, the newly appointed pastor of First Church, Omaha, has entered upon his work under favorable auspices.

—President B. P. Raymond of Wesleyan University will preach the annual sermon before the faculty and students of Wyoming Seminary on June 11.

—Rev. Dr. and Mrs. J. H. Mansfield are to attend the anniversary exercises of the Troy Conference Academy at Poultney, Vt., June 11-14. He is to preach the annual sermon, June 11. He prepared for college at this in-

stitution, and Mrs. Mansfield was a teacher there.

—Rev. O. W. Scott, of Chicopee, was in Boston last week to attend the wedding of his nephew, Mr. Carl N. Quimby, of which mention is made elsewhere.

—The many friends of Rev. Dillon Bronson will be gratified to learn that he is to use his pen during his trip abroad in the interest of the readers of this paper.

—Rev. Charles B. Wilcox, D. D., has been transferred from Indiana Conference to St. Louis Conference and stationed at Grand Avenue Church, Kansas City, Mo.

—William H. Bush, of Chicago, has made a donation of \$20,000 to the "Methodist Episcopal Deaconess Society" for an Old People's Home at Edgewater, Chicago.

—Rev. Dr. Charles J. Little will preach the baccalaureate sermon at Cornell College, June 11. Rev. Dr. W. A. Quayle, of Indianapolis, will deliver the annual college lecture, June 13.

—Prof. Melville B. Chapman, D. D., of the School of Theology of Boston University, will preach ten Sundays in St. Andrew's Church, New York, during the absence of Dr. J. O. Wilson.

—A portrait of the late Bishop E. O. Haven is to be presented to the University of Michigan by the graduates of that institution who were students there during his administration as president.

—The wife of Dr. S. P. Cadman, of Metropolitan Temple, New York city, is afflicted in the death of her father, John Wooding, Esq., of Dawley, England. He was a prominent official of the Wesleyan Church.

—Rev. F. D. Blakeslee, D. D., of East Greenwich Academy, after a visit to and personal examination of Iowa Wesleyan University at Mt. Pleasant, Iowa, accepts the position of president to which he was recently elected.

—Rev. W. F. Sheridan, of Pontiac, Mich., has received 420 accessions in thirty-two months, and his missionary collection, which was \$300 in his first year, is now \$600, with about \$400 more from the women's organizations.

—Rev. Dr. John H. Coleman, of Albany, N. Y., will preach the anniversary sermon at Fort Edward Collegiate Institute, June 11. The address before the literary societies will be given by Prof. W. W. McGilton, of Middlebury College.

—Announcement is made of the approaching marriage of Miss Ruth Marie Sites, daughter of Mrs. Nathan Sites, and Rev. Francis Theodore Brown, on Wednesday evening, June 21, at the Methodist Episcopal Church, Newton.

—In this painful statement of fact by the *Michigan Christian Advocate* there is a warning which everybody should heed: "The fatal chill that attacked the late Rev. C. R. Thoburn, of Portland, Ore., son of the Bishop, was induced by a draft of cool air blowing upon his back while at a Sunday-school teachers' meeting." If there is no other way to escape the dangerous "draft," one would better quietly leave the church.

—A classmate of Dr. Henry Van Dyke, of the Brick Church, New York, tells the following interesting incident: "He says that Van Dyke was known as the only student who ever dared to differ in the classroom with the elder Hodge. Prof. Hodge contended for plenary inspiration, and at the conclusion of a lecture in which he had sought to maintain his point he asked the class, with apparent confidence as to the nature of the reply that would follow: 'If you saw an elegant marble structure, all marble except that upon close examination you found a single brick in the wall, you would speak of it as a marble building, would you not?' Immediately

Van Dyke made answer: "No, I would call it a marble building with a brick in it — and that is just what the Bible is."

— President C. M. Melden of Clark University, Atlanta, Ga., called at this office on Monday. He will begin to supply Lafayette St. Church, Salem, as previously announced, next Sunday.

— As Dr. F. W. Gunsaulus is unable to fulfil his engagement as Commencement orator at Ohio Wesleyan University, Rev. E. H. Hughes, of Malden, in response to the unanimous request of the seniors and faculty, consents to deliver the address.

— Mrs. Abigail K. Ladd, widow of Dr. Nathaniel G. Ladd, and a member for thirty-five years of Centre Church, Malden, and for more than sixty years a member of the Methodist Episcopal Church, died, June 3, aged nearly 93 years. Mrs. Ladd was a woman of remarkable generosity and intelligence, and has left a most gracious record. A suitable memoir will appear later.

— Rev. E. S. Lewis, D. D., pastor of Franklin Avenue Church, Cleveland, O., is visiting the East, stopping first at his old home in Clinton, Mass., but giving most of his time to the examination of Boston University, his Alma Mater, as official visitor of the North Ohio Conference. Dr. Lewis is closing the last year of a very successful pastorate in the most important church in the Conference.

— The *Methodist Recorder* of London treats Bishop Hartzell (who is awaiting in that city the coming of Mrs. Hartzell, who will accompany him to South Africa) with distinguished consideration. A very appreciative reference closes with this paragraph: "On Sunday Bishop Hartzell preached in the church of the Children's Home, to the immense delight of the children and young people, whom he completely fascinated, first by one of the grandest sermons ever preached in the church, and afterwards by his genial intercourse in the houses and playgrounds."

— The *National Eagle* of Claremont, N. H., of May 27, contains a three-column report of the celebration of the golden anniversary of the marriage of Francis L. and Lydia Johnson Quimby, of Unity, which occurred at their residence, May 22. They were united in marriage in Claremont, N. H., by Rev. Silas Quimby. They early joined the Methodist Church, of which denomination they are today honored members, Mr. Quimby having filled most of the offices in the church. Mr. Quimby has always been a Republican, and for several years held the position of selectman in the Democratic town of Unity. Among their many children who shared in the celebration was their son, Rev. Herbert F. Quimby, of Groveton, N. H.

— A very delightful wedding occurred at 23 Greenwich Park, this city, Thursday evening, June 1, when Miss Grace Evelyn Frye, daughter of Mr. and Mrs. Alphonso G. Frye, was united in marriage with Mr. Carl Noyes Quimby, son of Rev. and Mrs. Silas E. Quimby, of Salem, N. H. The ceremony was performed by the groom's father, assisted by Rev. Dr. J. D. Pickles, pastor of the contracting parties, in whose church they had been active workers. The apartments were very tastefully decorated with palms, cut flowers and ferns. Mr. Clarence E. Quimby, of Tilton, N. H., was best man. Following the ceremony the happy couple were tendered congratulations by relatives and friends, about seventy-five guests being present, after which a delicious collation was served. Mr. Ernest S. Quimby, of New York, another brother of the groom, and Mr. Vernon B. Swett, of Boston, acted as ushers. Mr. and Mrs. Quimby were the recipients of many beautiful and useful presents, including the entire furnishing of four rooms in their new home. After a short bridal tour,

they will be at home to their friends, after July 12, at 67 Hall Ave., West Somerville.

— Rev. T. P. Frost, D. D., of Newark, N. J., will preach the baccalaureate sermon at Chamberlain Institute, Randolph, N. Y.

— Rev. B. F. Simon, of Grace Church, Taunton, is very seriously ill, and last week grave fears of his recovery were entertained. Latest advices, as we go to press, are, however, more encouraging.

— In the death of Rev. John Henry Gaylord, who died at his residence in Springfield, June 2, there has passed to his reward one of the best beloved and most faithful of our aged preachers. In the active ministry for nearly forty years, he did earnest and successful work, and his memory is precious in the churches where he labored and with all who knew him. He took a supernumerary relation in the New England Conference in 1891, and superannuated a year ago. A fitting memoir of this useful servant of the church will soon appear in our columns.

— All friends of Brown University, Providence, R. I. — and who is not the friend of this historic and honored institution? — will congratulate it upon the election of Rev. Dr. William H. P. Faunce, of New York, as its president. Dr. Faunce is the noble son of a noble sire, Rev. Dr. Daniel W. Faunce, pastor of the First Baptist Church, Pawtucket, R. I. When the elder Faunce was pastor of a Baptist church, Washington, D. C., fifteen years ago, the editor often listened with much profit to his strong, thoughtful, and especially spiritual sermons. The son at forty years of age is a fine illustration of the difference which the culture and comprehensiveness of his generation make in the development and fashioning of the preacher. If the son is more luminous, polished and progressive, it is due solely to the superior influences and associations which have touched him and acted upon him. Bring the father forward a generation, or carry the son back, and one would have been the duplicate of the other. Each is, therefore, the splendid product of his age.

BRIEFLETS

The logic of experience needs no demonstration.

There is one magnificent characteristic of spiritual truth. It has no horizon, like moral and physical truth. Nowhere does the sky shut down upon it and confine it. It broadens and broadens like the love of God, and no man can limit or deny its infinite possibilities.

Through the kindness of the secretary, Rev. W. F. Berry, a copy of the Minutes of the Maine Conference was laid upon our table last week. Also the Minutes of the Vermont Conference, by courtesy of the secretary, Rev. F. W. Lewis.

The address of Rev. Dr. Dorchester, D. D., before the Boston Preachers' Meeting on Monday, upon "The Decline of Methodism in New England," contained so much important statistical information that we shall publish it in full in early issues.

Principal Bragdon of Auburndale does well to bring Rev. Dr. Newell Dwight Hillis to Lasell Seminary to deliver the Commencement address. This will be the first time that the eloquent pastor of Plymouth Church has spoken in New England. We advise our friends to note the day and the hour and hear Dr. Hillis. His theme is, "John Ruskin's Message to the Twentieth Century," and he speaks June 14 at 11 A. M.

Unless conscience approve it, there is a tang of bitterness in every pleasure.

Sinful habits that become established and life-long are cairns of disgrace built by our own hands, stone by stone. And when, too late, we shall look with dismay upon this monument of condemnation, how bitterly we shall repent that day when we thought to gather the few little stones in our hands and fling them into the sea — but went instead and brought one more and laid it on the heap!

It is better to help another to a truer expression of himself than to so impress yourself upon him that he shall be nothing but a weak human imitation.

If you take the real happiness of life, and analyze it until you come to a constituent that can no longer be divided, you will find that basic element to be the unselfish service of others.

Physical accidents sometimes make men blind. Moral accidents generally open their eyes.

Do not forget that the promises of the Bible have to be gathered, taken possession of, like fruits in their season. We do not simply open our windows for blackberries in blackberry time. We open our doors, and go out through them ourselves, and gratefully pick the blackberries.

Mrs. Partington is having another brush with the Atlantic. Rev. E. Winchester Donald has declared against the college education of women. It seems he has met some college women and they have impressed him unpleasantly. How Dr. Donald impressed the college women, is not reported. The college education of women will not be discontinued.

Man may be a "poor clod of earth" — as some of the old religious writers assert — yet what power of fruition lies in a clod!

We find ourselves in hearty accord with the *Outlook* when it says: "Scholars do not suffer their opinions to be determined for them by majorities. Politicians sometimes do this, ministers do or seem to do this; but scholars never. For the moment a man does this he ceases to be a scholar."

Desires are good, if we grow by them, as the plant grows by its hunger for sunlight. But there is such a thing as too much and too intense sunlight, an excess that scorches and kills.

The commonest things in nature are the most beautiful. What so multitudinous as flowers — except the stars; and both are so marvelous in loveliness! If ours be one of those faithful, humble lives which are sometimes called commonplace because they are so many, let us rejoice that in God's sight and in the eyes of the discerning angels they are dowered with that beauty which belongs only to God's best beloved types.

It is significant to note that nearly all ruins show that decay sets in first at the top. The earliest to crumble and drop away are the courses of stone that were laid last, and so the building gradually disintegrates from roof to foundation. How often it happens that moral and spiritual deterioration begins comparatively late in life. The courses laid last begin to decay first. A pure, sound, wholesome youth is disgraced by a reckless, sinful manhood or womanhood. Guard, O Christian young man and young woman, against the first shadow of moral turning! Build foundation-wise to the top of the

wall. Never let it be said that sanctification does not sanctify, and that life is only a matter of enviroing circumstances and influences, after all. Crown your godly youth with a godly maturity and old age. Let your spiritual temple stand firm and whole throughout time and eternity.

Our Southern friends who seek to extenuate lynching on the ground that it is the only suitable penalty for the outrage of white women by Negroes, will do well to note the fact that President Dreher, of Roanoke College, Virginia, Southern born, and an ex-Confederate soldier, says that of the 127 lynchings of last year only 16 were for rape, 7 were for attempting it, and 1 for complicity in it, and "since only 9 of these 127 lynchings occurred in the North and West, and only 24 had any connection with the awful crime of rape, it is evident that the South especially must give this matter the most serious consideration."

OUR CHICAGO LETTER

"DEARBORN."

DURING the past week Garrett Biblical Institute celebrated its forty-third Commencement. The exercises were introduced by a love-feast on Sunday morning, May 21, led by Professor Stuart, who fills the chair of sacred rhetoric. The baccalaureate sermon was preached by Dr. Hayes, professor of English exegesis, from the text, "Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel" (R. V.). "The apostle," said the speaker, "makes three statements concerning Jesus. First, Jesus is of the seed of David, in real and true humanity. He was a genuine man. He underwent all the hardships of our fallen humanity. He bore the full penalty of the broken law. No experience can come upon us in the ministry with which He will not fully sympathize, for He has known these things before us. Paul's second statement is that Jesus is risen from the dead. All our Christian theology hinges here. If this fact should be proven false, all our preaching is in vain. All the other proofs of our Lord's divinity would be forever unsatisfactory without this final proof. The third statement concerning Jesus is that He is the Christ, the promised Messiah of the Jews and the Saviour of the race. In Jesus humanity proved its capacity perfectly to reflect the image of God upon the earth and its worthiness to take possession of the highest throne in heaven. In Jesus humanity has been enthroned for the final judgment and for the present government of the universe. This," concluded the speaker, "is the gospel for the twentieth century as it was the gospel for the first century."

Following this inspiring and positive putting of the fundamental truths of Christianity came Professor Nicholson of Cornell College, Iowa, one of the most popular young teachers in the West, on "The Motive and Method of Christian Missions." Dr. Nicholson spoke in strong terms against the unworthy motives that are often appealed to in raising missionary money — motives which appeal to church pride, which have to do with memorial schemes, the supporting of some missionary "all our very own," and so on.

At the alumni meeting Rev. J. E. Ackerman ('78), of U. S. Grant University, Chattanooga, Tenn., gave the annual address. It was entitled, "Ministerial Visions," and was in verse. At the meeting of the board of trustees on Thursday William Deering resigned as president of the body, and Judge Horton was elected to succeed him. Dr. Swift, pastor of the Englewood Church, this city, was made a trustee to fill the vacancy caused by the recent death of Luke Hitch-

cock. It will be of interest to all friends of the Institute to learn that a committee of the board was appointed to secure \$50,000 to endow a chair of sociology.

At the Commencement exercises on Thursday afternoon thirty-two young men received diplomas, ten of whom were graduated with the degree of bachelor of divinity. There were nine speakers. Their addresses gave evidence of sincerity, thoughtfulness and consecration, and withal an appreciation of the needs of our times. There was some lack of spirit in the delivery, which may be accounted for by the evidence written on the faces of the speakers of too little outdoor exercise. The closing words of President Little called the attention of the graduates to the need of careful discrimination in the study and use of facts. Not all truth was equally valuable, and not all truth could be safely used by all persons. God called men to preach the greatest truths, and these should be the burden of every sermon, while the perfect interpretation of them should be the one aim of every minister of Christ.

Dr. Munhall was with us at a recent session of the Preachers' Meeting, and delivered his address on "The Integrity and Authority of the Bible." Without entering into the question of motive, which I do not wish even to raise, it is unfortunate, to say the least, that one who professes to be a defender of the Bible against the alleged attacks of the higher critics should not himself be more careful in his criticisms. Dr. Munhall's statement that such men as Dr. Terry of Garrett Biblical Institute lack the courage — in other words, are too cowardly — to acknowledge that they belong to the extreme wing of destructive critics, is nothing less than slanderous. Dr. Terry is not a destructive critic. No man has a greater reverence for the Scriptures than he. His students are in all lands and are bearing consistent and unmistakable witness to the faith which this devoted teacher and skillful interpreter of the Word has defended in his class-room and by his writings and illustrated by a character modeled after the pattern set by that Word. For myself I can testify, though not a student of Dr. Terry, that I have never heard him speak in public or in private — and I have often had the privilege of hearing him — without being deeply impressed with his fine scholarship, his native dignity which is so much a part of him that it is never oppressive, his reverence, and, above all, his living union with Jesus Christ. To insinuate that such a man is a coward — that he holds views which he is afraid to advocate — is as cruel as it is unjust and untrue. No one could make such a charge who knows Dr. Terry and has any regard for his own reputation and for accuracy of statement.

Dr. Munhall said in his opening remarks that "We, who call ourselves orthodox Christians, are not afraid of the light; we welcome the freest and fullest investigation of the foundations of our faith, and most critical examination of our text-book. But," he continues, "we insist that the examination and criticisms shall be by competent persons." The question naturally arises whether Dr. Munhall is to be the sole judge of the competency of the men who are to undertake this investigation. Judging by this address, it would go hard with the Bible and the reputation of our church for accurate and broad scholarship if he had either the selection of our Biblical critics or the duty of passing on their work. There is scarcely a paragraph of his speech that does not betray inaccuracies, wrong conclusions, absolute misstatements or absurd blunders.

His own work aside, if he really believes that there are teachers in our schools who are preaching heresy or are undermining the

faith, it is his solemn duty, as it is the duty of every Methodist who so believes, to bring these men before the proper tribunal where their alleged wrong-doing can be fully investigated. To charge, in a loose and flippant way, our teachers with heresy, hypocrisy and cowardice, in public addresses or through the press, is the sure way to undermine the faith of the church in the very men in whom it is popularly believed the fundamental truths of our religion are incarnated. When faith in our representative men is gone, there will be small chance to develop faith in the Bible or even in God. Dr. Munhall's call to greater zeal we can all endorse. Methodism does need a fresh anointing, but the path to that lies not through criticism of our scholars who are now, if I may be permitted to judge, in advance of the rest of the church in spirituality, but in a more consecrated ministry and in the redemption from worldliness of our membership.

You have already published an account of the breaking of ground for a new building for the Chicago Training School over which Mrs. Lucy Rider Meyer presides. The proposed building will double the capacity and greatly strengthen the work of the school, which is now overcrowded. Mr. and Mrs. Harris, who have made this new building possible, will have a monument to their generosity which the years cannot destroy. They are building for eternity.

It is reported in this connection that Wesley Hospital will come back to the care of the deaconesses. A couple of weeks ago Dr. R. D. Sheppard reported that \$150,000 had been subscribed for a new building for the hospital conditional on the raising of \$50,000 more. That amount ought to be forthcoming at once.

When Rev. T. R. Green was appointed to Downer's Grove, a suburb of this city, he found as a subscriber to the church building fund the name of a rich widow who had pledged \$250. The church had been built, but the subscription was still unpaid. Mr. Green used all legitimate means to induce the woman to pay, but she managed to put the matter off from time to time, using the obligation as a kind of club to get what she wanted out of the church. Finally, some months ago, the official board decided to bring suit for the payment of the money. They consulted a lawyer, and under his advice the church organized as a corporation and prepared to fight the matter in the courts. Every inducement was held out to the defendant to settle, but she was on her dignity by this time and would listen to nothing. At the first notification of the threatened suit she withdrew from the church, thus simplifying matters a good deal. The matter finally got before the courts, and after the case was given to the jury it took just twenty minutes to bring in a verdict for the church. The defendant threatened an appeal, but a few days ago she thought better of it and sent her check to the church treasurer for \$250. It was brought out in the trial that the defendant did not sign a subscription paper, but merely told another person to have her put down for the amount named. But the court ruled that that was in the nature of a contract, and so long as she did not repudiate the subscription before work was begun and money expended on the strength of the subscription, she was holden for it. The other churches in the town gave their moral support to the Methodists throughout, and seem to be well pleased with the outcome.

The Methodists of Chicago and vicinity are looking forward with much interest to Dr. Buckley's visit and address on the occasion of the Northwestern University Commencement, June 15.

I'M CRADLED IN HIS HANDS

ANNIE WITTENMYER

[A sweet and vivid dream led to the writing of this poem, "I'm Cradled in His Hands." I dreamed that I fell away from the earth; that this great solid planet had lost its attractive power over me, and that I floated out into space. I wondered as to the possible end of my journey. I looked eagerly about for the stars and planets whose names were familiar to me; but the earth was the only object in view, and I was flying rapidly from that.

Oh, the vast reaches of space no human mind could measure or comprehend! There was measureless nothingness on either side of me; above me was limitless space, and beneath me bottomless nothingness. I turned my thought toward God, and in absolute trust exclaimed, in the language of the Psalmist: "If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me" (Psalm 139: 9, 10). As I uttered these words two great hands came down on either side of me and enclosed me as though I lay in a cradle. I knew at once they were the hands of the blessed Christ which had been pierced for me, and I kissed them with rapturous joy, exclaiming in words I had never heard before: "I'm cradled in His hands." My joy was so great that I awoke.]

I'm safely cradled in His hands
Who rocks the universe,
Who holds each fixed star to His plans,
Each planet in its course.

The whole creation owns His sway
And shows His wondrous skill;
A single atom cannot stray
Beyond His sovereign will.

To Him the vast expanse of space
Is as the solid land;
And every round the planets trace
Is done at His command.

Yet love illumines every line
On earth and sea and sky,
And as the Maker is divine,
This love can never die.

I cannot drift beyond His grace,
Or float beyond His care;
He holds me in His sweet embrace
Who ruleth everywhere.

Sanatoga, Pa.

THAT "TERRIBLE STRAIT"

CHANCELLOR J. R. DAY.

MY friend Bishop McCabe, in his sensitive reply to "Truth Teller," makes a not altogether "tactful" reference to Syracuse University. He gives our "terrible strait" as the cause for his relinquishing the subscriptions which he obtained for another institution of learning from one of our nearest patronizing Conferences over which he was presiding. Here at the University and in our constituent territory this remark is received with not a little merriment. It was not the "strait" of *Syracuse University* that seemed to trouble my good friend so much as the "strait" in which he found himself! He knew all about the University before he got those fifty-three men of that Conference to say they would try to raise \$1,000 each for the American University, for he has been a trustee of the Syracuse University for a half-dozen years, and was such until last month, when another man was chosen in his place. He has been present in the board when all of our matters were discussed, and was not ignorant of them at the Northern New York Conference. Under the strong impulse of the moment he forgot the University of which he has been an honored trustee and is now one of the general superintendents. Some of our Bishops seem to

forget that they are general superintendents of all our institutions of all kinds alike, and not the champions of some one or some few exclusively. We may have something more to say upon that point some time.

As to the "terrible strait" of Syracuse University: It is true that it has been and is in a "terrible strait." Its opportunities have been so marvelous and students have flocked to its halls in such numbers that it has been in a "terrible strait" to meet the tremendous demands upon it. Its resident student body has about doubled during the present administration, largely due to the hard work of my predecessor, Dr. Sims. Its growth for five years has not been equaled by that of any college or university in this country. And we were placed in such a "terrible strait" that we had to erect a Medical College building, for which nearly all the money was raised before it was begun, and we were obliged to add thousands of dollars of apparatus, all of which was paid for, that we might hold our enviable position among medical schools. We were in such a "terrible strait" that we were compelled to build a large Hall of Science of four floors, a noble stone building with its dynamo room, machine shop, laboratories and lecture-rooms, to provide room for the increasing numbers in science. This had to be furnished with the latest apparatus for electrical engineering, physics, civil engineering, etc., costing many thousands of dollars, all of which for both building and apparatus has been paid by generous friends both in and out of the denomination. We were in such a "terrible strait" in athletics that a friend furnished the young men with an athletic field and grand stand, and they placed the University fifth in the list of all the colleges of this country in the intercollegiate contest at Mott Haven last May, giving Syracuse a place next to Yale, and within one point of tying with Princeton this year, and compelling the college world to acknowledge us as a competitor to be reckoned with. We were in such "straits" that five new courses had to be added and all the old ones revised to save our bright young men and women from going away to a formidable rival notorious for its materialistic and non-evangelical atmosphere. Generous friends cheerfully undertook the expense of the added professorships until our endowments could be increased, and helped us out of our "terrible strait." We were in such a "terrible strait" that a Law School had to be established three years ago that doubled its students last autumn — the only school in the State every graduate of which passed the bar examination last year.

Today we are up to date with the latest educational thought in our courses and work; we have 1,152 students on our last enrollment from all parts of this country and several foreign lands, but we are in a "terrible strait" because we could have here three thousand students in five years if the friends of college education who could, would give the University adequate endowments to meet the demands upon us and enable us to throw wide open our doors to the

hundreds who now are waiting for us.

The Chancellor of this University never was in such a "terrible strait" in his life as he is when he looks around and sees the tremendous opportunity before this University and is unable to seize more than a part of it because of insufficient endowments. Syracuse does need money for present work. She must have it to go forward worthily. Many old and conservative colleges made unfortunate Western investments years ago. Syracuse has such investments. They do not pay, and it will be years before they do. The increase of students always in all colleges means a greater increase of expenses than of receipts. Our increase of students has been very rapid and promises to be greater next year.

It was because of the above facts that friends of the University had been hard at work for months among our constituents, including the members of the Northern New York Conference, preparing a Twentieth Century movement to increase the endowments of Syracuse University so desperately needed for the present and the future. It was, therefore, not a little of a shock to us to have one of our general superintendents, who owed as much to Syracuse because of his office as to any other university in the church, and who owed more to it in its own patronizing territory than to any other, and who, because he was so recently a trustee, ought to have known and remembered and felt the need of the University when presiding at a Conference that extends to within four miles of its walls — we say it was a "terrible" shock that at such a time, in such a place, under such circumstances, he should proceed to take, in his magnetic and inimitable way, pledges for over fifty thousand dollars for another university, and absolutely shut us out of one of our own Conferences for years by mortgaging its future. We appreciate the fact that when we made our protest to the Board of Bishops, yielding to their unofficial but firm and kindly advice, our old friend, Bishop McCabe, felt his "terrible strait" and magnanimously released the subscribers and asked them to make the subscriptions to Syracuse University.

The above is only a hint of the meaning of that sympathetic appearing remark, a "terrible strait." There is much more to it, but it would contribute too much to that "fame" which the Bishop tells "Truth Teller" he "does not covet!"

The sensational reports sent out from here to the secular press attributing to me uncomplimentary remarks about the Bishop's unfitness for his office, are absolutely false. They were so untrue that it did not seem necessary for me to correct them.

Syracuse University.

— Miss Frances E. Willard once asked Thomas A. Edison if he were a total abstainer; and when he said he was, she said: "May I inquire whether it was home influence that made you so?" and he replied: "No, I think it was because I always felt that I had better use for my head." Miss Willard afterward remarked: "Who can measure the loss

to the world, if that wonderful instrument of thought that has given us so much of light and leading in the practical mechanism of life had become sodden with drink instead of electric with original ideas?" — *Home Field.*

CONDITIONS OF RENEWED PROGRESS OF METHODISM

BURDETTE A. RICH.

"METHODISM is in a crucial place," says one of her leading editors; and he states a truth that is inexorably forcing itself upon the attention of the church. "Our people are going to other churches in large numbers," writes one of our Western pastors; and that exodus, which he possibly exaggerates, is probably greater in the East than in the West. Recent statistics showing slight increase in membership have aroused many grave anxieties, that have been met by various but unsatisfactory explanations. The undeniable fact is that our pastors today are generally facing very serious conditions. Some of them, indeed, have flourishing and powerful churches; but more of them find that their most heroic efforts hardly avail to keep their churches from losing ground, even in places where other denominations are growing strong and powerful. The number of former members of some Methodist churches who can now be found in neighboring churches of other denominations will nearly equal, and possibly exceed, the number of members who remain. In some of these churches faithful laymen have long borne heavy burdens, but are beginning to ask if it is wise to continue a hard struggle merely to hold up a church which they cannot build up. The most difficult problem is usually to gain and hold our proportion of the young people. They show an increasing preference for other denominations. This fact cannot be ignored. The vital question is, Can it be changed? Unless a church can hold its own among the young people, its decline will be sure and swift. The reasons why the Methodist Episcopal Church, with its illustrious record of growth and its consequent prestige, has come into this grave danger of decline, ought to be earnestly sought and honestly discussed. Its excellency, its greatness, and its glory, are not here dwelt upon. The sole purpose of the present article is to point out plainly the chief obstacles to its highest success.

One increasingly obvious mistake of the church is the refusal to permit any pastor to remain with any local church for more than five years (or until quite recently for more than three years). Leading pastors of other denominations become widely known and influential, while our pastors get comparatively little recognition and little influence because they are little known outside of their own congregations. The very ablest men need years of life in a community before they can acquire the wide acquaintance, established reputation, and personal influence that will make them powerful among the people. Our system removes the man just when he begins to have an influence in the community. It is a cruel system for men of the best type, because it will not let

them grow into their largest measure of usefulness. It is an admirable system for men whose mind and character will not bear long acquaintance.

Failure to demand higher qualifications for its ministry is another of the most serious mistakes of Methodism. Whatever was true a generation ago, there is no reason now why any young man who is called to preach the Gospel should not first acquire a thorough intellectual training. Our own church has colleges and theological seminaries of high excellence in which any young man who has sufficient intellect, energy, and moral earnestness to be a fit candidate for the ministry can obtain the training and development which are essential to his highest success. Yet every year many young men turn away from the schools and are taken into the ministry of our church with pitifully poor preparation. Some have less than an ordinary high school education; but they are put into the pulpit and are expected to teach religious truth to the cultured and intellectually trained men and women who are to be found in these days almost everywhere. The result is inevitable. They are incapable of filling the true place of a pastor as a recognized leader of the people in matters of religious life and thought. Instead of that, a poorly educated pastor is looked upon as distinctly inferior to the best trained people of the place. He frequently becomes a trial to the most intelligent part of his own congregation, who tolerate and excuse his limitations or drift away to other churches. It is a common thing today to see a weak, struggling Methodist church, with little influence, in a village where that church had the leading, if not the exclusive, place a generation ago, and where it ought now to be vigorous and powerful. One of the chief causes of this lack of success has been the fact that so many of its pastors were unable to reach and guide the most influential people. Every church needs a pastor whose culture, mental as well as moral, can command unqualified and universal respect, and who is thoroughly equipped for the leadership of all the moral and religious forces of the community. Enormous losses are sustained by our church every year because of the deficiency of many pastors in culture and mental training.

Another unfortunate policy of our church, that is becoming more disastrous every year, has acquired such a factitious importance in the minds of many of our people that it is advocated with an almost hysterical zeal. That is the policy of the church with respect to prohibited amusements. It has long been deprecated by some of the wisest and best men of the church. The time has come when the question imperatively demands consideration. Those who defend the rule are often quite ready to affirm that it will not exclude any true Christian. Yet the fact is undeniable that many of the most thoughtful and conscientious young people whose natural home is in our church, including not a few in the families of our own pastors, are going to other denominations. This is in no small part due to our amusement rule.

They may have no especial interest in any of the prohibited amusements or any settled opinion in regard to them. But the more conscientious they are the less ready they are to bind themselves to anything about which they are uncertain; and the more thoughtful and intelligent they are the less willing they are to surrender their own judgment. The unthinking and unstable may join our church and then disregard the rules they have promised to keep; but those who are finest and strongest in mind and character will not join unless they mean to keep their obligation. The result is that the best very often stay out. Arbitrary dictation in matters about which men of equal intelligence and character disagree may well be left to the Pope. The infallibility of the members of the General Conference of the Methodist Episcopal Church, even when they are taken collectively, is not yet an accepted doctrine. The attempt of that body to bind all the members of the church, on pain of expulsion, not to do what a great many of the wisest and best people deem it right to do, savors of ecclesiastical arrogance. It grows every year less tolerable and more disastrous to the church.

But alienation of the young people is not the only harm that results from these disciplinary provisions. They have caused a perversion of moral judgment. Abstinence from dancing, card-playing, and theatre-going has come to be regarded by a host of people as a test of Christianity. In fact, they lay more stress upon this law of the General Conference than they do upon some of the commandments of God. In many of our churches card-playing will be more damaging to one's standing as a Christian than covetousness. It is not a slight evil to have the rules of the General Conference supersede the law of God as a measure of godliness. Yet that has happened. A great number of our people, including many of our pastors, test every person's Christianity by the amusement rule much more than by the ninth or tenth commandment of the Decalogue or the second great commandment of Jesus. This perverted conception of the Christian religion has also diminished the power of the church as an aggressive moral force. In exaggerating the relative importance of its disciplinary rules, the church has had little, in comparison, to say about prevalent and ruinous crimes. The pulpit has talked much more about dancing than about dishonesty. When defalcations, embezzlements, forgeries, and other great crimes are working havoc in church as well as in state, a great religious organization which selects these amusements for its special objects of attack presents a pitiable spectacle.

But the most fundamental of all the faults of the church is in the failure of many pulpits to preach the Christian religion in its completeness. One of the penalties which Methodism, more than some other churches, has to pay for the folly of putting men of little mental training into many of its pulpits, is the diffusion of crude and unworthy conceptions of the religion of Jesus. People generally seem to think of the religious life as if it were not the whole life, but a

somewhat abnormal portion of life set apart for the purpose of preparing for the life to come. They seem to think of religion as if it were chiefly a restraint upon life or a barrier against things prohibited, and on its positive side mostly a matter of worship and distinctively religious observances. The conception of religion as a permeating principle of righteousness, that makes the entire life in every part of its activities a development and working out of the divine plan and purpose, does not yet appear to be common among religious men. Most of them do not seem to have any expectation or purpose of doing exactly right in everything. That such a rule of life is possible, or at least practicable, for ordinary people, the pulpit has often failed to teach with clearness and definiteness. It has seemed to lay much more stress upon public profession and consciousness of personal salvation than upon obedience to the Divine will in every day and act of life. One-half of the Christian religion the church has greatly neglected. Of the two great commandments which Jesus taught and on which, as He said, "hang all the law and the prophets," the second has had comparatively little place in the preaching of the church. Scarcely a trace of it can be found in all the vast body of the hymns in which our theology is crystallized. This neglected part of Christianity is now beginning to get more attention. It may be, indeed, that some are magnifying the second above the first of these great commandments, but certainly the church has not yet given it due prominence. Jesus did not say that this commandment of love toward our neighbor is above that of love to God, but He did say it is "like unto it." When we give this second great commandment the same importance that Jesus gave it, a new era in the life of the church and of the world will have begun.

In the increase of the government and kingdom of God among men, how great a part shall Methodism continue to perform? Its glorious past ought to be only the beginning of a still greater future. It has made an epoch in human history. It has leavened all Protestantism, and done much to free it from the iron bonds of that blasphemous theology which taught the divine election of men to damnation. For a century the Wesleyan movement was doubtless the most potent force in the religious life and thought of England and America. But it cannot retain its leadership through the changing generations and the progress of human thought unless it shall constantly renew its inspiration, correct its mistakes, and enlarge its teaching of truth. This it cannot do by attempting to consecrate its own errors or to copy its own past. It must prove that it still has life in itself, expanding to fit a larger future. It must ever build a "new temple, nobler than the last." But its possibilities are sublime if it can burst the tightening bonds it has bound upon itself. Freed from the rigid law which makes each pastor an "oft-removed tree" of shallow root, freed from artificial tests of Christianity and arbitrary dictation on matters for private judgment, with all its pastors equipped for real leadership and filled with the ex-

alted teaching of Jesus, our great church, uplifting the thoughts of men above the self-centred idea of their own salvation to the larger thought of doing their Father's will, might go into the twentieth century to do the greatest work of the ages in raising men toward God.

Rochester, N. Y.

GALILEE

WAYNE WHIPPLE.

I have a longing in my soul
The little lake to see
Where Jesus walked and worked and talked—
The Sea of Galilee.

A sapphire deep in setting old—
Dear gem of all the earth
Since on it shone the face of One
Whose love gives life its worth.

The sun bent o'er its sparkling waves,
Caught up the drops so blest,
Wherein His face had found a place,
And bore them toward the West.

As in an opal's burning heart,
In peace beyond all ken,
Through blinding tears and nameless fears,
I see that Face again.

I ne'er may gaze on Galilee,
But by the heavenly Sea
I soon shall stand, for, on its strand,
A mansion waits for me.

Forever where that crystal Sea
Reflects Him on His throne,
I'll find my place, see face to face,
And know as I am known.

Yet there's a longing in my soul
To view the sacred sea
With memories sad and sweet and glad—
The Sea of Galilee.

Malden, Mass.

THE CURE FOR BITTERNESS

REV. GEORGE MATHESON, D. D.

"They could not drink of the waters of Marah, for they were bitter; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet."—EXODUS 15: 23-25.

"WHEN he had cast a tree in the waters, the waters were made sweet." It was a strange remedy. One would have thought it was a case for extraction, not addition. The burden of bitterness is a very heavy one. When it comes to us our first cry is, "Empty out the waters." "No," says the Divine voice, "instead of emptying them, put something more in them." And truly the Divine voice is right. What we need for our bitterness is not the removal of things, but the seeing of them in a new relation. The Psalmist speaks of a tree planted by rivers of water. A tree makes a great difference to our view of the water; it may change it from monotony into beauty; it is the old thing with a new fact added. So is it with my calamities; one added point of knowledge will chase them away. When the child is first going to school, it often sheds the waters of Marah. How will you cure these waters? By keeping him from school? God forbid. Show him the developed tree. Show him the fruit of knowledge. Show him that without school he will be a solitary man—mindless in a thinking world. The sight of the tree in the waters will make the waters sweet.

O Thou, whose suffering was sweetened by the sight of the redeeming tree, make Thine experience my own! I do not ask that the waters be assuaged from the face of my earth—I dare not ask that; but tell me that the waters are nourishing my tree. Send out Thy light and Thy truth; let them lead

me. Show me it is impossible the cup should pass from me if I am to grow; put the tree in my waters. I do not ask, any more than Newman, to see the distant scene; but I want to see something which is not distant—Thy will. I do not pray to know where the waters are going; but I do want to see where they are coming from. I wish to feel that they are from Thee. Tell me that, and I am satisfied. They may rise up to the brim if they come from Thee. It is revelation, not emancipation, I need. Let the waters remain; but shine through them, shine across them, shine beneath them, O Lord! Show me Thy way in the sea. Reveal Thy path in the deep. Reflect Thy light in the waters. Put Thy music in the rolling billows. Say, when the storm is walking through the waves, "It is I." Then shall there be no bitterness in the taste of the brine; the waters will be sweet if they are shared by Thee.—*Christian World* (London.)

YALE LECTURES BY PROFESSOR GEORGE ADAM SMITH

Reported by REV. H. L. HUTCHINS.

VI

THE hope of immortality in the Old Testament, from the preacher's point of view, is as fascinating and puzzling a question as any one of the list of subjects thus far encountered by us. We know, in the others, at least, what the attitude of the writer is. Here, however, for the most part, the writers of the Old Testament display a most amazing indifference. Death was as busy then, and man was as busy caring for his dead; Jacob loses his Rachel and lays her to rest in Bethlehem, and Joseph carries the bones of his father back to the same land; yet, excepting in the mysterious story of Enoch, the Pentateuch utters not a word of its nature. So, also, in the historical books that follow, the innocent child, the loved of his mother, the faithful prophet, the righteous man, all pass into the unseen, but never an inference is drawn for another life. The darkness is broken only by an exhibition like that of Elijah's, but we get little from so lurid a flash. I do not know where this darkness is more impressive than in the dirge of David over Saul and Jonathan. There is the flash of gold and the gleam of scarlet, but no brightness of hope. We all must recognize that the soul has its sacred hours of grief. Nowhere else do we find any distinct impressions of immortality. Vacancy lay beyond this earth, and the soul of man whirled out into it as one slings a stone into the Nile. They are "gathered to their fathers"—a sweet phrase, yet linked with the past rather than the future. While the prophets have hopes for the future on earth, they are one and all supremely indifferent to the fate of man. While they have emphasized the individual's relation to Jehovah, not one of them has bequeathed any word of comfort to the dying soul. In one very late prophecy in Isaiah (chapters 24-27) there is a wild cry almost of grief, that the national recovery is not enough, that the dead must also rise to share it. You remember the great shriek that comes forth when the people say the dead do not live again, they are dead, as like a trumpet sound the prophet peals forth: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." Yet this is a solitary cry, and when it dies away night is darker than ever and more dead than before. Take the Psalms. We must put aside all inference of the immortality of man as a whole. Very few Psalms indicate the immortality of the individual, though

they sometimes refer to the eternity of the nation. More than one psalmist prays in sickness that he may be allowed to praise God in the land of the living. Another psalmist describes the dying soul as a bird that flies out of the window and is gone; and again as one who comes forth for a little while and then departs forever. "I am a stranger as all my fathers were. Oh, spare me, that I may recover strength before I go hence and be no more." Take the Psalms which seem, as this one does, to recover from this view of death, yet they do not recover from the darkness (see Psalm 91). Again, even Job, when every other door is closed to him, bursts for a few moments into the reality of a future life and then again falls back into this life, unable to sustain the thought. The wisdom of Proverbs is for this life alone. Ecclesiastes treats of the old man alone, who has worn out this life and yet insists upon enjoying it while he can. There is but a breath, a pulse, and he dies.

Such is the Old Testament in regard to future existence. St. Paul was right. It was Christ Jesus who brought life and immortality to light in the gospel. Before Him there was little hope. It is in His parables and teachings, not in Old Testament Scripture, that this doctrine sprang up after the older canon was closed.

What, then, must be the position of the preacher in this silence of the Old Testament? He must first weigh the reasons for it, and when he has, he will find it one of the most fruitful sources that he has for teaching of the future life. We must all be acquainted with the explanation according to Warburton, by whom it was attributed to the design of the great Law Giver to draw away the attention of Israel from the many signs of death on the monuments in Egypt. The energy of the Egyptians was largely expended in preparations for the grave, in building their tombs, etc. Moses tried to obscure all this other-worldliness. But this is too ingenious and artificial; it is also inadequate to sound criticism, and another much more natural reason must be found. We find it in one of the characteristics of the race. The Semites have never been conspicuous regarding their care for their dead. The Arabs, as they pass the graves of their ancestors and kin, call upon their names and pour libations upon them that they may drink, but that is all. In Mohammed's day the sparks of immortality came from Jewish origin, and even now the Arabs, according to the testimony of reliable witnesses, have not formed in their minds any idea of the future life. One reason may be the incapacity of the Semite mind for sustained speculation or imagination. The migratory life of Israel reflected the transiency of man.

Man's hopes of immortality are at best so frail that they ever need solid props on which to run and blossom. It takes the raising of cities, the erecting of stone monuments, it takes the art of writing, to sustain the mind and to give the sense of the continuity of life and of "a city which hath foundations, whose builder and maker is God." When the Semite settled down anywhere, then some sense of immortality began to develop itself; but in their hot clime and dry and dusty soil the bones go to dust quickly, and this was the symbol of death. There are no flowers in an Oriental cemetery, nothing but dust and lizards, with bats that flit about like spirits of darkness. The Babylonian other-world was thus dominated by dust. Dust lay everywhere, dust thick and choking. Of all the horrors Dante describes, none is more impressive than the home man goes to as he departs from this world: "Dust is his nourishment; they are clothed like bats; everywhere, even down to the gateposts, dust lieth deep; this is their everlasting home." According to the Baby-

lonian idea the state beyond death was a homeless, ghastly existence without knowledge or hope or faith. For the common man this under-world with its dust, its joyless existence, was the inevitable end. It was probably this that "sheol" meant to them. "The belly of Sheol that knows no filling, the pit in which man laid himself down in the dust, where there was not hope," etc. "There the wicked cease from troubling and the weary are at rest." That was their only consolation — rest from the warfare of life, rest broken by troubled visions in which the shades mocked each other. When these nomadic Semites settled down in one place and became more civilized, that was all that led them to a brighter view. Of the light of immortal life the Hebrew had no conception, and nature seems to have made no suggestion to him except with reference to the gods. The ancient Semite never dealt with the individual, but with the tribe as a whole. This was the defect of his religion — an inadequate attention to the individual. God dealt only with the tribe; so that, if the tribe advanced, what mattered it about the individual? The gods of the ancient Semites were not gods of the dead, but of the living. Their care was given to the living; they had no time to think of the dead; and this same idea prevailed in ancient Israel. As late as the prophets, the overwhelming interest was in the fate of the nation — almost exclusively of the nation, hardly ever of the individual men. Salvation was thus for the nation, not the man.

The idea that God cared for and dealt with the individual could not, of course, be utterly absent. We see it illustrated in the most beautiful narratives of Israel, but these are often, as we saw in former lectures, only personifications. The great problem of their religion was the preservation of Israel. If it utterly perished, then the knowledge of the true God must wholly disappear. On keeping the race strong and pure depended all the interests of the nation. The platform, therefore, of the Israelite was to be saved with the land which his history was to develop. If one generation fell, another took its place, as the dead of the army forms the bridge for others to advance. In the pathway to the golden future of his people and himself lay, to the prophet, his own grave. God guided him, he fell into his grave, while Israel left him behind to go forward. "The dead praise not the Lord," etc. I say the Israelites at first seemed to accept this. It was not immortal life they cried for, but to be spared for their race. "O spare me, that I may recover strength, before I go hence and be no more." More than one Psalm reveals the bent of its writer as he recovers himself. Then at last came the time when the individual dared to declare something more, and in the third century, when the nation was broken up, both Jeremiah and Ezekiel gave expression to it. Jeremiah's experience did more than anything else to develop spiritual duties and hopes. So by the time of the Exile, when political institutions disappeared, we hear the voice: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble," etc. If the man recoiled from the awful fate, sheol lay before him. How much less would God leave him to the fate of his ancestors. God could not crown him with glory only to abandon him to the dust. "Therefore my heart is glad and my flesh also shall rest in hope. For thou wilt not leave my soul in sheol, neither wilt thou suffer thine holy one to see corruption." "Thou wilt show me the path of life; in thy presence is fullness of joy, at thy right hand there are pleasures forevermore." Israel as a nation had no reason and no occasion to describe herself as a whole as cast into corrup-

tion, "sheol." God who loved her would not allow this. It was enough to know that God was omnipotent and God was merciful.

Now, what is all this to you preachers? I believe that the practical pulpit has many lessons here. I speak from experience when I say you will find in every stage of this development something to bring help and hope to your generation; you will find men today despairing, without hope, all sense of immortality crushed out just as the vastness of the universe and its awful mysteries have before crushed out the thought of God. When you would help those who only feel the dumb moving of conviction, you will understand these psalms of Israel and that they are not as the fossils in a museum. These cries are left in God's Holy Bible that, like the cries of the Spirit for us with groanings which cannot be uttered, they may express the intensity of the innate need, and that we may see by these tokens how Israel has passed over the same road before us, and that the end of that road marked by these signs is Christ Himself, who has "brought life and immortality to light."

But this has its counterpart today in this belief and strong faith in God. Some of the finest poems in our language are inspired by it. Some of the loftiest souls are as truly inspired as Isaiah. We find men whose only belief is in corporate immortality and who have been the greatest workers and martyrs of the race. The late Professor Hobson had no wish for the future life and only desired to work for the generation in which he was put. This is substantially the spirit of the Psalms. But the Old Testament teaching is that the hope of corporate immortality is not one in which the individual heart can remain satisfied. When we know God we long to know other souls in God. We are only satisfied by a consciousness of a union with them in other spheres. There is something in the thought of the union of the race, and that we are lost in it, but it does not satisfy the soul. Though you were to make corporate immortality the fact, yet there would be souls like David's: "As for me, I will behold thy face in righteousness. I shall be satisfied, when I awake, with thy likeness."

How far, then, does this hope of immortality enter into religion? A man may pass through even the experiences of conversion and redemption without the thought of the future life. He may be convinced that he needs redemption from sin without it. If his religion should express itself for God's sake and for truth's sake rather than for what the future has for him, he would be less worldly and more useful.

Lastly, the Old Testament produces a sense of immortality from God. Where God was, there the psalmist found life. Immortality was to live in God's sight. It teaches that continued existence is not immortality. If the soul is to live, this can only be in God's sight. The preacher should profit by the whole development of the Old Testament in its teaching of the future life; for at every stage and in every age of life you will find teaching of the life and immortality which came from Jesus Christ.

— Mr. W. T. Stead says that the last time he met Mr. Gladstone he asked him what he regarded the greatest hope of the future. After a moment's thoughtfulness he answered: "I should say that for our greatest hope we must look to the maintenance of faith in the invisible; this is the great hope of the future; it is the mainstay of civilization; and by that I mean a living faith in a personal God. I do not hold with streams of tendency; after sixty years of public life I hold more strongly than ever this conviction, deepened and strengthened by long experience, of the reality of the nearness of the personality of God."

THE FAMILY

SUDDENLY

No time for a last farewell,
No time for the shock of fear,
Scarcely a moment's halt on the shore,
With the guide and the boatman near —
Dear, how surprised you were to go,
With nothing to suffer, little to know.

Only a moment of dark,
A dream of the fleeting night,
And then the beautiful break of day
And the quiet peace of the light,
And you found yourself, where you longed
to stand,
In the calm repose of the Fatherland.

Did they know you were coming — they
Who had won in the race for home?
Had they heard that the Lord had sent
The message for you to come?
Perhaps to the friends whom you loved was
given
The joy to make you at home in heaven.

But I know that you would not wait
So near to the King of Grace
Until you had gained your heart's desire —
To look on your Saviour's face.
Ah, victor! whose triumphs were nobly
won,
There was no delay in His kind "Well
done!"

You had learned your lessons in pain,
There was nothing to fear at last.
Dear, I am very glad for you
That all the trouble is past.
And I would that as swiftly and silently
Some day the summons might come to me.

— MARIANNE FARNINGHAM, in *Christian World* (London).

Thoughts for the Thoughtful

Yet a little while,
Yet a little way,
Saints shall reap and rest and smile
All the day.
Up! let's trudge another mile.

— Christina Rossetti.

Heaven's door has no bolt or bar on that
side, but we put them up on this. — Mark
Guy Pearse.

Don't try to hold God's hand; let Him hold
yours. Let Him do the holding, and you do
the trusting. — Webb Peplow.

We do not always realize what a privilege
it is to be able to work — just to have the
strength and vitality to take up our tasks
day after day. — Watchman.

The true law of every life, the only law of
life, is consecration. . . . Consecration is go-
ing out into the world where God Almighty
is, and using every power to His glory. It is
simply dedicating one's life, its whole flow,
to His service. . . . The curse of the soul is
its habit of halfness. — J. F. W. Ware.

How full of meaning are the words, "be-
ing ready in body and soul!" It is just this
point — the "being ready" — that is the
supreme obligation. The call to meet some
need comes in an hour that we think not.
The door of opportunity opens suddenly,
unexpectedly; and unless one is ready on the
instant to pass through, the door closes
again. — Lillian Whiting.

Character is not determined by a single
act, but by habitual conduct. It is a fabric
made up of thousands of threads, and put

together by uncounted stitches. Some char-
acters are stoutly sewed; others are only
basted. A Christian ought not only to have
his spiritual garments well sewed, but kept
clean; in fact, as a representative of Jesus
Christ he ought to present such an attractive
apparel before the world that others should
say to him: "Where did you get this? I
want one just like it." — Theodore L. Cuy-
ler, D. D.

Death makes every man financially bank-
rupt. The moment he dies he becomes poor.
There is nothing in the Beyond which he
can purchase with cash. No shroud, there-
fore, has a pocket. The gold from no mine,
the money from no mint, passes current in
heaven. The angels carry no purses, and
the jingle of coin is never heard. You will
not get what you want by paying for it,
neither will you lack what you need because
you have no money. What you have and
what you lack will depend wholly on your
deserving. — Rev. George H. Hepworth.

Rust can best be removed by sand-paper or
the file. Similarly we must be kept bright
and clean. There must be no rust on our
hearts resulting from inconsistency or per-
mitted sin. To keep us from thus deterio-
rating is God's perpetual aim; and for this
purpose He uses the fret of daily life, the
chafe of small annoyances, the wear and tear
of irritating tempers and vexing circum-
stances. Nothing great or crushing, but
many things that gall and vex — these are
the sand-paper and the file that God perpet-
ually employs to guard against whatever
would blunt the edge or diminish the effect
of our work. — Rev. F. B. Meyer.

The mass of Christians make a little dark
world of their own, and live there. They
build the walls of their houses out of their
troubles and sorrows. They put stained
glass in their windows. They keep the doors
locked. It is all dark about them. No sun-
shine comes into their chambers, and no fire
burns on the hearth. They have no pictures
on their walls but the pictures of their dead
joys. And there they live, from year to year,
in gloom and sadness, because they will not
let God's sunshine in. I meet many persons
who can talk for hours of their troubles, sor-
rows and cares, who seem to forget that God
ever made a flower, or a star, or a sunbeam,
or did a single kind, tender thing for them.
— J. R. Miller, D. D.

Beholding the husbandman, with his
sickle and the ripe grain, we see the signs of
the harvest-field. Beholding the mason,
with the white dust upon his hands, we re-
cognize the quarry and chisel. The scent of
violets clinging to his garments tells us the
friend has lingered long in the flower gar-
den. Thus the outer atmosphere betrays
the man's inner life, for it travels with man
just as light travels with its candle, as per-
fume travels with the orange bough. Stand-
ing at the corner of the street, Spurz-
heim used to try to read each life history
written upon the facial parchment. Upon
one face he saw great furrows plowed by
care and anxiety; he saw the lines of fear
and remorse, the lines of hope and peace;
he saw some faces illuminated with joy, as
if a lamp were burning behind the facial
tissue, for, it is said, there is no thought
that is good in the mind but soon looks
good in the face. Heart qualities are artists
that work, indeed, behind the screen; yet
at last they strike through the canvas and
become manifest in the facial illumination.
Contrariwise, men there are so long inured
to vice and crime that sinful thoughts with-
in have so disposed of the facial tissue with-
out as that the countenance has in it some-
thing of the wolf, and something of the
imp, and something of the crawling serpent,

and the man himself seems only a bundle of
moral obliquity, wrapped up in nerve and
tissue. . . . Character cannot be hid.
Moses' face must shine even as Christ's
face, in a regnant mood, was transfigured
before His wondering disciples. — Newell
Dwight Hillis, D. D.

THE OIL OF JOY

"IF it could be left at the door like
samples of soap or yeast, ready
labeled with directions exactly where
to find it! Or if one could see signs
above shop doors, 'Oil of Joy for Sale,'
or to be given away as premiums. If
with every grief there could be a sealed
package of the precious stuff, 'warrant-
ed pure,' how burdens might be lifted!"
said Mrs. Cristy. "I do not doubt the
word of the Good Book, but I have seen
so little of the oil of joy in practical use
that I have almost come to think its
manufacture has been dropped."

"If the demand for it was steady, I
have no doubt of the supply," replied
Mrs. Hubbard. "The fact is, when a
great sorrow surprises some poor soul,
as this one has surprised Mrs. Collis, the
faculty for self-help seems lost. I am
going to see Mrs. Collis. I believe I
have a message for her. If she were
suffering from rheumatism we would
every one find a prescription for her.
No one would think of just pitying her,
or of assuring her that there is a world
where rheumatism is unknown. What
she needs is joy now. It is not Mrs.
Collis' fault that she has not a supply of
the oil on hand. It was probably in-
tended that we, her neighbors and
friends, should carry her some, just as
we would carry her soda or sugar or
flour if we knew her to be without.
Really, when it comes to the pinch of
sorrow, we are poverty-stricken as to
means of relief."

The neighborly women parted, one of
them at least with a long-drawn sigh.
Sympathy for Mrs. Collis was universal
in the little village. From a home
abounding with the merry voices of
children, one of those pitiless diseases
of childhood had stolen every treasure.
The mother, as many mothers are doing,
sat in her still house trying to satisfy
herself that it was "all for the best."
"Thy will be done," she said over and
over again, as if the saying of it would
dispel the cloud.

About a week after the preceding con-
versation Mrs. Cristy, who lived next
door to Mrs. Collis, was awakened in the
middle of the night by the cries of a
child. Mrs. Cristy arose and pulled
back the curtain. From the window of
the opposite house streamed light, and
through the parted curtain she could see
her neighbor bending over the crib that
yesterday was empty, and putting a cup
to the lips of an infant. At the same
time she heard a low, comforting sound,
such as mothers are familiar with at
midnight.

The comforting sound came from no
other than Mrs. Collis herself, who set
the empty cup on the dresser and patted
the tiny object of her care. The tiny
object mentioned being fast asleep by
this time, the mother took the lamp and
went into the next room. She tucked in
the blankets of a small bed, and looked

at the face of a little sleeper, smoothed the pillow, and then the light went out.

It was no trespass, this looking in at the windows. The two had been neighbors for years, and neither would think of putting down the curtains between the two houses. Mrs. Cristy stood wondering long after the light went out.

There came no more sounds through the open window, but there came to her a revelation as to certain methods of applying the oil of joy to a bereaved heart.

During the morning hours she caught glimpses of a boyish figure at play with toys that had been put into a darkened chamber but a few days before to invite frequent visits with frequent tears. Then the same little figure stood at the window eating bread and butter, and wearing a gingham bib which had been relegated to a secret drawer in a bureau, by its solitary presence to make fresh wounds in a mother's heart as often as the drawer was opened.

By ten o'clock there came the sound of a lullaby, half suppressed, as if frightened by its own courage in the face of tender memories.

Mrs. Cristy could wait no longer. She rapped at the door and went in, to find her neighbor, not sitting in sorrow's shade as she had been sitting, but with something of the old love-look in her face, with which Heaven has endued the face of ordinary motherhood the world over. A baby head was pillowed upon her breast, while a boy stood by a chair with a Noah's Ark in his chubby hands.

"It was of no use, dear," said her hostess, as Mrs. Cristy sat down and began putting broken legs into the animals for the boy, who made the sad house echo with a happy laugh. "It was of no use. I was simply drying up like the herbs in the garret, losing all the aroma of good deeds and usefulness in life. Worse than all, I thought I should lose my reason. Every one of the darlings laid away in a single week! I read the promises over and over again, about casting your burdens on the Lord, and all the rest. I prayed and tried, and tried and prayed. I seemed on the verge of something dreadful. Then one day Mrs. Hubbard came in, and told me that God never would have promised the oil of joy for mourning if He hadn't meant to keep His word. She said we couldn't bring back the children by our sorrow or sympathy, but we could help God to keep His promises. That was a new idea to me. Mrs. Hubbard said she thought the Orphans' Home was the place to find the oil of joy, and we went up. The result is these two children.

"Yes, they will keep me awake at night, and give me plenty of work to do. But I've made up my mind it's better to be kept awake at night with something alive and human and warm, than to lie at midnight sobbing and fretting at my sorrow. Why, last night I was so thankful the little thing cried." (Mrs. Collis kissed the child on her breast.) "I had just waked up with the same old gnawing in my heart, and was feeling for my handkerchief under my pillow, when the baby began to cry. I never thought of the handkerchief again. And this morning, when I had got the work done up,

and sat down, as I have been doing, in this low rooker, to think about the misery of being childless, the baby cried again, and the little boy (bless his heart) said he was hungry, and grief stole away. There's nothing like care to make a person forget. I feel happier than I thought I ever could. I know what the 'oil of joy' is now." — ELIZABETH GRINNELL, in *Household*.

IN SWITZERLAND

BENJ. F. LEGGETT.

How oft, O friend, when summer days were long,

In those old years, so like a vanished dream,

We climbed the pass and saw far summits gleam

Like angel hosts in scaled armor strong!

From slopes of green rang down the herdsman's song,

And bleat of flocks from pastures far and wide,

While Alpine horns woke on the mountain's side

The shy, sweet voices of the echo throng.

The years have passed, and in the after-glow

The pasture slope the rosy lights enfold,

And far above the sun-crowned cones of snow

Stand stoled in white as in the days of old.

But you have climbed the far, transfigured hill,

While here below the shadows linger still.

THE HOME BEAUTIFIERS

ALICE MAY DOUGLAS.

THERE were no young people in all Oakvale who had better times than did the five girls who lived on "The Hill," as that part of their street was called. They had been classmates in their school days and now in their new freedom from school tasks they were more together than ever before.

"What good times we do have!" exclaimed Stella Wade one day, as the friends had gathered at her home for their usual afternoon chat; "but it seems hardly right for us to have our pleasant times all to ourselves and to be doing nothing for others."

"Then let's do something for others," suggested her sister Rhoda. "For those whose homes aren't so beautiful as ours, for example."

"Yes, let's do so," cried Minna March, as she glanced about the room so tastefully furnished. "But what can we do?"

"Make the homes of others beautiful like our own, I should say," answered Lois Kemp.

"Oh, yes, we'll be the 'Home Beautifiers,'" said Grace Snow.

"Just the name for us," acquiesced the others.

"You are just the one to think of things," said Stella, leaning her head upon Grace's shoulder. "Well, shall we be a club?"

"Oh, no," cried Rhoda, disdainfully.

"I have said I would not join another club, for I belong to half a dozen already."

"We might be no club at all," said Lois, "but just call ourselves Home Beautifiers when we are alone. No one else need know our name. Now let us plan our work."

An hour passed pleasantly in the lay-

ing of plans, then it was time for the young ladies to disperse.

The Home Beautifiers commenced to carry out their plans by taking flowers to the poor and sick. They went two by two, carefully laying out their route. Certainly nothing can go farther toward beautifying any home than can God's blossoms; and how much more cheerful do they appear in homes that hold nothing else attractive. The girls found that many families had no proper receptacles in which to place the bouquets, so on their next round of calls they carried vases which had some years previous been graduated from their mantels, a few being slightly damaged.

"I really believe," said Lois, after this trip, "that that poor widow in the alley was more pleased with that old vase than she would have been with a nice new dish from which to eat."

"I shall see that it is filled with something all winter as well as all summer," said Minna. "I shall gather some of those feathery grasses and some immortelles for it on our tramp into the woods tomorrow."

"We might get some clematis, too, for decorative purposes," added Stella, "and press autumn leaves and ferns to place upon the barren walls."

"And potted ferns, too," said Grace.

The Home Beautifiers accordingly took a tramp into the forest and came home well laden with verdant bounty. They gave the evergreen that they got to a little boy from an alley. He went from house to house selling it at eight cents a yard, and with the money thus earned he bought a number of flower pots in which his mother could place her ferns. Other evergreen they gave to a cripple girl, who wove it into wreaths which her father sold for her.

It would be impossible to speak of all the Home Beautifiers did during the first year of their efforts — how they ransacked garret after garret and found therein cast-off furniture, carpets and window shades, which by means of a little renovating went far towards the fitting up of barren rooms; how they themselves re-covered old furniture found in wretched homes with bright cretonne, crash and copperplate, and papered the dingy walls with manila paper; how they painted pictures for the sick, using curtaining for canvas and tin-pail covers for plaques when their funds ran low; and how they made scores feel wealthy with the packages of flower seeds they distributed.

Of course the girls greatly enjoyed this work, the most pleasing part of it being, perhaps, the awarding of a prize for the best essay submitted by the children of a certain district on this subject — "How to Make Home More Beautiful." The original ideas brought out in these productions quite convulsed the critics.

Another enjoyable feature was the offering of a prize to the family which would make the greatest improvement in its yard during the summer. Several families tried for the prize. Rubbish was disposed of, fences mended, grass seed sown, and trees and plants set out. There was no difficulty in deciding to whom to award the prize. All declared

that it belonged to the family whose yard in spring had presented the most repulsive appearance of any on the street. The rickety fence had given place to an artistic stone-wall which was completely covered with vines and plants. The yard had been leveled up and made a beautiful lawn with flower plots here and there, and every attraction which could be thought of had been added. When Lois asked the father what he wished his prize to be, he promptly replied, "A bucket o' paint, miss, so I can whiten up the old house and have it match the yard. I know it b'longs to the man who owns the house to paint it, but sence he won't, I will, for I can't stan' sech a look-in' house no longer, and I'll never move from here after all the work I've put into the grounds. No, no, wife and me alone know how I saved money from everything else so as to pay the rent this summer and not be turned out before my grass had sprouted and my plants grewed."

So the paint was given the man, and his house soon showed a greater improvement than did the yard.

During the winter months the young ladies were busier than ever, for this was the time of year in which home means the most in this Northern climate. They taught the children of poor quarters how to make scrap-books, also pretty articles out of kindergarten material. They introduced reading matter into many a once bookless house, and they again offered prizes to the children. This time they were for the best essays on such subjects as these: "The Best Way to Entertain Little Brother and Sister," "What I can Do to Make My Home the Pleasantest Place I Know Of."

A report of their work had spread, and more cast-off furniture was given them than they knew what to do with, which caused Rhoda to suggest that they take turns in getting married and setting up housekeeping for themselves with what was donated.

There was one gift, however, which was very acceptable, and that was an old piano. When the families who had received favors from the Home Beautifiers heard that this treasure had been added to their list of presentable articles, they came in troops to the homes of the girls, all clamoring for it.

The young ladies held an extra meeting, and after due deliberation decided to let each family have it for one week.

"That will be long enough to make every inmate of the house deaf," laughed Stella, "for of course all the children will pound the old instrument every moment they can. It would be better, perhaps, to let just one family have it, and for one of us to give lessons to the children, but the old thing is so out of tune and repair that it may as well be pounded to death."

It may be unnecessary to say that this missionary piano proved to be the most attractive feature of the entire work of the Home Beautifiers.

Thus the good work went on, and as the girls entered upon the second year of their labors it was with the satisfaction of knowing that their interest in

others less fortunate than themselves had not only broadened their own lives, but had made hundreds happier — yes, better, for in case after case they had seen the oft-repeated truth illustrated that the beautiful to a certain degree at least leads to the good.

Bath, Me.

IF CHRIST WERE HERE TONIGHT

If Christ were here tonight and saw me tired
And half afraid another step to take,
I think He'd know the thing my heart desired
And ease that heart of all its throbbing ache.

If Christ were here in this dull room of mine
That gathers up so many shadows dim,
I am quite sure its narrow space would shine,
And kindle into glory, around Him.

If Christ were here, I might not pray so long,
My prayer would have such little way to go,
'Twould break into a burst of happy song,
So would my joy and gladness overflow.

If Christ were here tonight, I'd touch the hem
Of His fair seamless robe, and stand complete
In wholeness and in whiteness; I, who stem
Such waves of pain, to kneel at His dear feet.

If Christ were here tonight, I'd tell Him all
The load I carry for the ones I love,
The blinded ones, who grope and faint and fall,
Following false guides, nor seeking Christ above.

If Christ were here! Ah! faithless soul and weak,
Is not the Master ever close to thee?
Deaf is thine ear, that canst not hear Him speak,
Dim is thine eye, His face that cannot see.

Thy Christ is here, and never far away,
He entered with thee when thou camest in;
His strength was thine through all the busy day,
He knew thy need, He kept thee pure from sin.

Thy blessed Christ is in thy little room,
Nay, more, the Christ Himself is in thy heart;
Fear not, the dawn will scatter darkest gloom,
And heaven will be of thy rich life a part.

— MARGARET E. SANGSTER, in *Congregationalist*.

RUINED

YOUNG Ralston, being in the North, ran down to the village to see the old doctor. "My father," he said, "wished me to pay my respects to some of his old college friends, and to you especially. He is too feeble to leave the plantation, or he would try to see you himself before he goes away. That was his message."

The doctor made the lad welcome. During his visit Ralston asked many questions about his father's college friends that he might tell him of them on his return.

"There was one man," he said, "of whom he was most anxious to hear — John Cortrell. My father always speaks of him as one of his college friends. A man of great intellectual power, he says;

honest and warm-hearted. He has often wondered why he did not make a great mark in the world. You remember him?" he asked, finding that the doctor did not reply.

"Oh, yes, I remember Cortrell. Nobody who knew him could forget him," the doctor said, and was silent again.

"My father wrote to him years ago when he heard he was connected with a city newspaper, but received no answer," the boy said, watching the old man's face curiously.

"Yes," said the doctor, meditatively, "Cortrell's story is not an uncommon one. Your father is right — there was no man in our class so fitted to play a leading part in the world. He was like a great giant in strength and health. He had a keen, receptive brain. He belonged to an honorable family who for generations had done good work as judges and physicians and scholars. The family had great influence. The road was open to success for John. He was given a leading position on a great newspaper. His hand was on the lever, and his friends waited to see how he would take his part in moving the world — in lifting it."

The doctor stopped.

"Well — and then?" asked Ralston.

"Then he fell in love. Not with the soul of the woman or with her mind, but with her beauty. Her hold was on the worst part of his nature, and he knew it. He could easily have shaken it off at first if he had chosen to do so; but he did not choose. He married her. She proved to be purely a coarse animal. He tried to change her, to give her higher and purer views of life, to make her human; but it was of no use. She disgraced him. His acquaintances blamed him for clinging to her, but he tried still to protect her, like the noble, tender gentleman that he was. She left him at last, but kept within sight, a dis-solute, guilty thing. The shame ruined him. He gave up his work and wandered aimlessly about the world. Even his mother could never waken the old strength or ambition in him again. He died at middle age, a beaten, defeated man."

"It is a miserable story!" cried the young man. "Why did he not throw her off? Why did he keep a millstone hanging to his neck to drag him down?"

"It would have been easier," said the doctor, significantly, "not to tie it there. I told you the story because it is better that you should know that — such things are," the old man said. — *Youth's Companion*.

W. H. M. S. NOTES

— Cleveland Deaconess Home was recently honored by a visit from the Knights Templar of the city, and presented with one hundred dollars in gold. It is their custom to visit some institution each year in this way.

— Ten dollars will buy a white enameled iron crib for baby with necessary furnishings, and Sibley Hospital, Washington, D. C., needs several of this kind. Miss C. A. Aikens, the director, will be rejoiced to receive any sum toward buying these cribs.

— The Missionary Society through its secretaries cordially invites the co-operation

of the W. H. M. S. in Porto Rico, asking that it open schools for girls and send deaconess missionaries there at as early a date as possible. Who will help to make this a speedy possibility?

— It is an easy thing for the members of a W. H. M. S. auxiliary to unite in making some honored member a *life* member, and at the same time aiding a good cause. Think what it would do for a burdened treasury if 1,000 only of the 2,500 auxiliaries of the Society should do this!

— Truly, the ends of the earth come together these days! Four little Chinese girls in Boston, as Mothers' Jewels, are helping on the work of the W. H. M. S., and are getting therefrom who can say how much of the spirit of Christianity as well as of civilization.

— The Misses M. M. and E. F. Tomkinson, of Harrisburg, Pa., who have been studying deaconess and other lines of benevolent work abroad during the past year, are expected to take up work in the National Training School of the W. H. M. S. the coming autumn.

— The Medical Mission under the care of the W. H. M. S. in Boston, is constantly growing in breadth and influence. Clinics are now held every day in the week. Many nationalities are represented among the patients, and the amount of good done both to bodies and souls cannot be reckoned. The severe winter greatly increased the work at the Mission. Work at the East Boston Immigrant Home has also been abundant and has borne much fruit. The New England Conference Society devotes much labor and thought, as well as money, to these missions, while by no means neglecting the more distant work.

— The Woman's Home Missionary Society has maintained missions in behalf of the Osages, Poncas, Otoes and Pawnees, in Oklahoma Territory, for a dozen years. One of our missionaries writes: "This country is fast filling up with white people, and they must be saved. However much it may be desirable to save the Indians, the fact remains that the church that takes care of these thousands of white people now pouring into this Territory will be the church to control the country's future. Our mission is to all alike, so when we go into a neighborhood we visit all, without reference to the color of the skin or quality of clothing. The Catholic Church is expending large sums of money for its mission work in this Territory."

BOYS AND GIRLS

ONE LITTLE LABORER WITH GOD

"ONCE upon a time" there was a little girl named Sarah, and she worked in a great factory. She was a plain, pale, still little girl, and it was a dingy, noisy, ugly factory. They made toys and "notions" there.

When she walked through the door for the first time she felt as though she were being swallowed by a huge, fire-eating dragon out of a story-book. For she was an imaginative little girl, fond of fairy tales and full of fancies. She gave a little gasp as the dragon's jaws closed behind her with a bang and a click, and did not quite realize where she was until she was seated at a long table with many other girls, most of them older and larger than herself, and a sharp-voiced, sharp-featured woman was showing her how to put the bows on

dolls' slippers. Yes, that was her work. Each girl was provided with a box of slippers, a heap of bows, and a bottle of glue. And they were paid by the hundred. Sarah was sure she could do as many as any of the girls, after a little practice, even if they were older and larger. She shut her lips tightly, and determined to do it, anyway; for had not Grandma Hall always said: "Sary's master spry with her hands?" (That was long ago, so long — a whole month — before Sarah's father died, and the farm and the dear old house had been sold, and they came to the great, bustling city where Sarah's mother could "do tailoring" as she used to when a girl, and Sarah could help pay the rent for their two small rooms by working in the factory.)

So she set to work very energetically. Sometimes the glue brush would get nearly dry; but if there was enough to make the bow *barely* stick she did not stop to dip it then. The more bows she could fasten on with one dipping the better — it saved time. And she was determined to keep up with the others. That was the way *they* did, she discovered by a swift glance or two down the long table.

Presently her back ached a little, and she straightened up for a moment. In front of her, across the room, was a window, closed to keep the dust and din without from adding to the dust and din within. But through its specky panes she saw something that made her heart leap for joy, while the glad tears came to her eyes. It was the blue-white crest of old "Whitecap," the mountain whose slowly wheeling shadow she had measured all the happy days of her short life. It was not, then, so *very* far to home! She almost smelled the cool, fragrant breath from the thickets that clothed its shaggy sides. She almost heard the songs of the birds that built their happy homes and sang their joyous hymns there. (But, as I told you, she was a *very* imaginative little girl.) Then she remembered some lines from a calendar left by a city boarder at the old farmhouse. Sarah always learned by heart all the poetry she could get hold of; and these lines flashed forth from her memory like a genie at the beck of an enchanter:—

"The inevitable morning
Finds them that in cellars be,
And be sure the all-loving nature
Will smile in a factory."

Why, it had come true! The all-loving nature *had* smiled in the factory, and —

A sharp voice recalled her from her day-dreaming, reminding her that girls who "loafed" could not expect to keep their places, even if they did work "by the piece" instead of "on time."

So her fingers flew faster than ever; but when she started to put on a bow with too little glue she stopped, blushing hotly. With the sight of the sturdy old mountain had come a vision of the beloved home-life, the morning prayers, the Scripture reading; and one verse shone between her eyes and the dingy table — "For we are laborers together with God."

"But that means grown people and more important things than sticking

bows on dolls' slippers!" Sarah argued with the shining words. But she knew better.

"I am a laborer with God!" whispered the honest little soul — softly, to herself, you know, so that no one else but God heard. "I am; and I will labor His way."

And as her fingers flew, other verses came to be with the first — about doing "all to the glory of God," and "in the name of the Lord Jesus," and working "faithfully, as unto the Lord." So she was very happy as she worked; and the tired, disheartened mother was happy, too, that night, when Sarah told her all about it; and she determined to do *her* work that way, in spite of the temptations to slight it.

Sometimes the girls laughed at Sarah, for it was not long before they noticed how particular she was about the bows.

"What's the odds?" they scoffed. "When we're paid by the piece, and not half paid at that, and nobody'll know how it's done, so long as it looks well?"

"I would know," said Sarah.

And I do not doubt but that many a little girl was saved a great deal of sorrow over lost doll-slipper bows, just because they were glued on faithfully, "as unto the Lord." And though the other girls laughed, Sarah noticed that many of them grew more careful as the days went by.

The years flew swiftly, in spite of hard work and many cares. Grandma Hall went to join the dear ones whom she had "loved long since, and lost awhile." Not long after, the dear mother went, too; and Sarah was left alone.

Perhaps you thought this story of faithful service would end in her having a fortune fall to her; or a fairy prince in the person of the proprietor's son come to take her away from the drudgery which she glorified; or some other wonderful piece of "good fortune." No, she still works in the factory — weary often, very quiet sometimes; but she has much love given her freely; and in every room where she has worked, as finer parts of the work have been assigned her, more faithful service has been done. And when some girl, tired and disheartened, longing for a friendly hand or the love and tenderness of the dear mother (perhaps hundreds of miles away in a quiet country home), she turns naturally to the little plain woman with the sweet, firm mouth and the steady eyes. And those who know her best believe that neither fairy prince nor princely fortune (though they think them richly deserved) could add to the fullness and happiness of the life lived amid the turmoil of a great factory by "one little laborer with God." — MINNIE L. UPTON, in *Epworth Herald*.

A baby queen, so pink and wee,
Lay soft in her cradle green,
While her stout little guard kept watch and ward
With their thorny bayonets keen.
But nevertheless
The sunbeams gay
Peeped in, and the baby grew;
And if you can guess
What she is today
I will gladly give her to you.
So hold out your hand for — what do you suppose?
A bonny, velvety, sweet June rose.

— E. H. T., in *Youth's Companion*.

THE SUNDAY SCHOOL

Second Quarter Lesson XII

SUNDAY, JUNE 18, 1899

Col. 3: 15.

REV. W. O. HOLWAY, D. D., U. S. N.

THE NEW LIFE IN CHRIST

I Preliminary

1. GOLDEN TEXT: *Let the peace of God rule in your hearts.* — Col. 3: 15.

2. THE CHURCH AT COLOSSÆ (an ancient city of Phrygia, Asia Minor) was founded, probably, by Epaphras (Col. 1: 7) who came to Rome, A. D. 83, to convey to St. Paul tidings of their spiritual prosperity, and to consult with him relative to certain heresies and irregularities which had sprung up in their midst in consequence of false teaching. There is no evidence that St. Paul had any personal acquaintance with the church at Colossæ, or, indeed, had ever visited the city; but it is conjectured that the foundation of the church there was one of the indirect results of his public ministry in Asia Minor. Here dwelt Philemon, a convert of St. Paul (probably during his preaching at Ephesus), and one of the noblest characters which the Sacred Record makes known to us. Here also dwelt Onesimus, the fugitive slave of Philemon, who had been converted at Rome, and proved of the greatest service to the apostle, and whom St. Paul sent back to his master Philemon with that brief but important epistle which bears the latter's name.

3. THE EPISTLE TO THE COLOSSIANS was written by St. Paul during his imprisonment at Rome, and sent to the church at Colossæ "by the hand of Tychicus," who was accompanied by Onesimus bearing the Epistle to Philemon. The apostle congratulates the Colossians on their faith and love in the Spirit, but warns them against the doctrinal errors which had taken root in their midst; especially "the false philosophy which depreciated Christ, the combination of angel-worship and asceticism, and their rigid observance of Jewish festivals and Sabbaths."

The false teacher — not improbably an Alexandrian Jew — seems to have "led them captive" by a species of Gnostic philosophy, which the apostle describes as "vain deceit." The essence of this philosophy consisted in the denial of Christ's Headship over the universe, and the ascription of creative and distinctive powers to various orders of beings intermediate between God and man. This angel-worship was connected with a wilful depreciation of the body. Paul meets these errors by a fuller exposition than we have yet met with in his Epistles of the eternal glory and dignity of Christ as the Head of all creation (Wm. Smith).

4. HOME READINGS: *Monday* — Col. 3: 1-15. *Tuesday* — Eph. 4: 17-24. *Wednesday* — 1 Thess. 5: 5-11. *Thursday* — Eph. 6: 6-18. *Friday* — 1 Pet. 2: 1-9. *Saturday* — 1 Pet. 4: 1-11. *Sunday* — 2 Pet. 1: 1-8.

II Introductory

The apostle is exhorting the disciples at Colossæ to the performance of the duties of the Christian life, based upon the argument of their union with their risen Saviour. They had been raised with Him, in the rite of baptism, to a new life. Having died to the old life, all their tendencies, aspirations, desires, should now be Christward. Their affections should be fastened on heavenly things, and divorced from what is below and earthy. Their true life, "hidden" with the unseen Saviour, its glory now concealed, shall become conspicuous and radiant when the Lord shall be manifested in His glory and shall own them as His followers. This being the promise and expectation, whatever is inconsistent with the lofty standard of living is to be sacrificed. Relentlessly they must kill within them those carnal inclinations of their members that were sinful and debasing — fornication, lustfulness, and especially covetousness, which is essentially idolatry and which provokes God's wrath. They had indulged in these in the past, but being

now children of the resurrection, all are to be renounced. Nor these alone: With them must be "put off" sinful tempers and sinful speech — unbridled anger, malice, foul language, lying, seeing that these belong to "the old man with his deeds," and seeing that they were "putting on the new man" which was to be modeled after their Creator's image, as in the beginning. In this realm of the "new man" all racial differences and preferences are obliterated, all stand on the same level in Christ, who is "all and in all." Having divested themselves of sinful tempers and inclinations, they must, as God's elect and beloved children, "put on" what belongs to the "new man" — compassion, kindness, humility, meekness, long-suffering, the practice of a Christlike forgiveness; and over all this glorious raiment, the girdle of love. The closing exhortation of the lesson was that peace should be enthroned within their hearts as the dominating power and that they should not forget to be thankful.

III Expository

1. If ye then be risen with (R. V., "were raised together with") Christ — referring back to 2: 12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Seek those (R. V., "the") things which are above — spiritual, heavenly things. Where Christ sitteth (R. V., "where Christ is, seated") on the right hand of God. — "If you are united to Him, you will be tending to Him; and He is in heaven" (Alford). See Phil. 3: 20: "For our conversation is in heaven."

2-4. Set your affection (R. V., "your mind") on things above. — The thoughts and desires must cease to be centred on earthly things — pleasures, pursuits, etc.; these must be subordinated. Ye are dead — R. V., "ye died;" ye have ceased to make these things in any sense your life. Your life is hid with Christ in God. — Being vitally united with Christ, your true life must be with Him where He is, namely, in heaven. It is therefore hidden, invisible for the present. When Christ . . . shall appear (R. V., "shall be manifested"). — He is "our life," as the vine is the life of the branch. He is Himself hidden at present. He dwells with God, in God. But He shall emerge from His present state of hiddenness, and be personally revealed. Then shall ye also appear with him (R. V., "with him be manifested") in glory. — "And not till then. They err who think to find a perfect church before then. The true church is now militant. Rome errs in trying to set up a church now regent and triumphant. The true church shall be visible as a perfect and reigning church when Christ shall be visibly manifested as her reigning Head" (J., F. and B.). "Here the truest followers of Christ shine like an intermittent star, seen through mist and driving cloud. 'Then shall the righteous blaze forth like the sun in the kingdom of their Father'" (MacLaren).

5, 6. Mortify therefore. — Because "ye died," therefore slay; put to death; "realize this state of death to things on earth" (Alford). Your members which are upon the earth — "literally, 'as to your members,' your feet, hands, etc.; reduce these to a state of death as regards their actions and desires below specified, as regards, in other words, their citizenship of this earth. With this you have no concern; they are members of Christ, partakers of His resurrection, renewed after His image" (Alford). Fornica-

tion, uncleanness, inordinate affection (R. V., "passion"), evil concupiscence (R. V., "evil desire"). — "Paul wishes us to kill the various sins which once used our bodily powers as instruments of evil" (Beet). And covetousness — especially covetousness. Which is idolatry — for it is idolatry; it belongs to that category. "The covetous man has set up self in his heart; and to serve self, whether by accumulation of goods or by satietty in pleasure, is his object in life. He is, therefore, an idolater, in the deepest and worst, namely, in the practical, significance" (Alford). For which things' sake, etc. — Those who indulge in such things are exposed to God's punitive wrath both now and in the future.

7, 8. In the which ye also walked sometime (R. V., "aforetime") when ye lived in them (R. V., "in these things") — when these vices were precious to you, when you lived for them. "Living and walking differ as do the power and the act. Living precedes, walking follows" (Calvin). But now ye also put off all these — R. V., "But now put ye also away all these." Because ye are no longer living in them. Anger, wrath, malice — "a list of other sins which belong to the old nature, and which whoever is risen with Christ must put away" (Peloubet). Blasphemy — R. V., "railling;" slanderous or defamatory speech. Filthy communication — R. V., "shameful speaking;" "foul-mouthed abuse" (M. R. Vincent).

9, 10. Lie not — another explicit prohibition. Seeing that ye have put off the old man with his deeds (R. V., "with his doings"). — This is the motive: The old nature has been put off, renounced, thrown aside as a filthy garment; therefore whatever



For Modifying Milk

Frequently cow's milk does not agree with a baby; the milk needs modification to make it resemble mother's milk. There are various ways to modify milk but the best way, the easiest way, the way to make the nearest approach to mother's milk, is to modify with Mellin's Food. It makes the casing more digestible, and furnishes proper elements of nutrition for the growth and perfect development of the child.

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belongs to the old nature — worldly desires, sensuality, sinful tempers and speech — must be abandoned. Have put on the new man — the new nature. Which is renewed in knowledge — R. V., "which is being renewed unto knowledge." "The new man is not anything ready and complete, but ever in a state of development, by which a new state and nature is brought about in it, specifically different from that of the old man" (Meyer). This renewing has for its end "knowledge," the perfect knowledge of God. After the image of him that created him. — "The human counterpart of the Creator's infinite knowledge. As the renewal makes progress, we shall in greater measure share God's knowledge of all that He has made and done. In other words, spiritual growth is growth in intelligence" (Beet). "To understand the whole passage as referring to a restoration of the image of God in the first creation, is to fall far short of the glorious truth. It is not to restore the old, but to create the new, that redemption has been brought about. Whatever may have been God's image in which the first Adam was created, it is certain that the image of God, in which Christ's Spirit re-creates us, will be as much more glorious than that as the second man is more glorious than the first" (Alford).

11. Where — or wherein, referring to the realm of the new man. There is — R. V., "there cannot be." Greek nor Jew (R. V., "Greek and Jew"). — The existing national, ritual, social, intellectual distinctions disappear entirely in the brotherhood of the new man in Christ Jesus. "Every distinctive category of humanity is done away with as to worth and privilege, and all have been absorbed into and centre in this one, to be Christ's, yea, to be Christ — His members, in vital union with Him" (Alford). In all — who believe and are renewed.

12. Put on therefore — Having put on the new man, see to it that ye assume the whole wardrobe of the new nature. As the elect of God — R. V., "as God's elect;" God's chosen ones — chosen by Him because they choose Him. Holy and beloved — set apart for God and beloved by Him. Bowels of mercies — R. V., "a heart of compassion." Among the Hebrews the seat of the sympathetic feelings was located in the "bowels" just as we regard the heart as the centre of all tender emotions. Kindness — mentioned as one of the fruits of the Spirit in Gal. 5: 22. Humbleness of mind — R. V., "humility;" not esteeming one's self more highly than one ought. Meekness — self-restraint under harsh treatment. Long-suffering — a mark of love: "love suffereth long, and is kind."

13, 14. Forbearing . . . forgiving — controlling one's self under present offences and forgetting past ones. If any man have a quarrel against any. — R. V., "If any man have a complaint against any." Even as Christ (R. V., "even as the Lord") forgave you — "who had so infinitely greater cause of complaint against us" (J., F. and B.). And above all these things — that is, outside all these qualities which have been named, put on love. The bond of perfectness. — "The idea of an upper garment, or perhaps of a girdle, seems to have been before the apostle's mind. This completes and keeps together all the rest, which, without it, are but the scattered elements of completeness" (Alford).

15. Let the peace of God (R. V., "the peace of Christ") rule in your hearts — sit as umpire, restraining evil passions, swaying the whole being. This "peace" was our Lord's legacy — "My peace I give unto you; not as the world giveth," etc. (John 14: 27.) To the which — "with a view to which, as your blessed state of Christian perfection in God (see Isa. 26: 3; Eph. 2: 14 17)"

(Alford). Called in one body — "as members of one body — oneness of body being the sphere and element in which that peace of Christ was to be carried on and realized" (Alford). Be ye thankful — to God, who hath called you to this state of peace.

IV Inferential

1. John Ruskin, in counting up the blessings of his childhood, reckoned these three for first good: Peace. He had been taught the meaning of peace in thought, act and word; had never heard father's or mother's voice once raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimates Obedience; he obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. And, lastly, Faith; nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted; and nothing ever told him that was not true (Hurlbut).

2. True disciples are "dead with Christ," "buried with Him by baptism into death;" "our old man is crucified with Him that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin" (Rom. 6: 4-7). Thus a slave made free is dead to his old life, his old master has no more control of him than if he were dead; or one who becomes naturalized in a new country is dead to the old, in that its laws, its demands for service or taxes, have no effect upon him more than if he were dead; or as a seed in the store or in the ground lives one life, and the seed growing in the air lives another, and is dead to the old mode of life (Peloubet).

A DEPLORABLE DEVELOPMENT

LUTHERA WHITNEY.

G OVERNOR ROLLINS' Fast Day proclamation continues to excite discussion, and it is generally conceded that New Hampshire does not stand alone in respect to the religious decadence of her waning communities. It is not my misfortune to live in a decaying town but in one which prides itself on its progressive growth; yet the rural population has been decreasing for many decades, not by the abandonment, but by the consolidation, of farms. One man now owns, in many cases, land which once gave support to three, five, six, or even more, families. There is still a rural population of considerable numbers, and it is certain that these people are by no means so well supplied with religious privileges as were the residents on these farms a hundred years ago.

The town, acting as a religious society, early made provision for the support of a minister, usually a "Congregationalist of the standing order," but sometimes a Baptist; yet no minister was installed here till September, 1801, when Rev. Robinson Smiley was made pastor of the Congregational Church. He preached in a church building belonging to the town, near the centre of the place; but he lived two and a half miles

north of the church, and it is probable that the mid-week meetings, if there were any, were held at his house. The same day Elder Stephen Place was settled over a church of "General Provisionalists, vulgarly called the Freewill Baptists," as the old record names them. These records show that meetings were held in from two to four different places each month, all in the northwest part of the town. At the same time there was an organization of Freewill Baptists in the northeast part of the town under the care of William Smythe Babcock, whose official title is given in the town records as "teaching elder." These were called the "East" and "West" meetings of the Free Baptists. The records of the "East" branch are lost; but as they never had a church edifice, the preaching services are supposed to have been somewhat itinerant.

In 1801 a Methodist class was started here, this being one of the preaching stations of the Weathersfield Circuit. This class is supposed to have been anticipated by one organized by the preacher in charge of the Athens Circuit in the south part of the town, which was afterward transferred to the Weathersfield Circuit. In both cases there was preaching in private houses, barns and school-houses for some years. There were regular (but not weekly) appointments, and there were certainly weekly meetings of the classes.

Not far from this time a Universalist Church was organized in the south part of the town, where for some years they had a resident minister, and where in 1808 they built a church. Thus it will be seen that at that day there were regular religious services within easy distance of every man's door. Later, after the town bought a farm for the support of the poor, there was a regular appointment for religious services at the almshouse, the ministers in town filling it by turns. Some of the inmates were Christians, and all were glad of the opportunity to attend the service, and the neighbors were accustomed to gather and worship with them.

Now we have six houses of worship, with another in process of building, all in the village centre. A large majority of the congregation of each charge live within a radius of three-fourths of a mile round from the church building, where practically all the services, religious and social (and they are legion), are held. The rural resident of such a town is far better placed than a member of a dwindling community where there is not even a clergyman to bury their dead or officiate at a wedding; but except for these ministrations there are families, too many of them, in the larger towns — for this is no unique history, there are plenty of duplicates even in this State — as entirely outside of all religious influences as any of which Governor Rollins spoke. Others of these rural residents are under some minister's pastoral care. They attend the morning service on Sunday if possible, but as regards the religious and social life of the church "they are not in it."

This is not written as a criticism, or to offer any suggestion for improvement, but simply as a contribution of fact to the discussion of a deplorable development of the dying century.

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OUR BOOK TABLE

History of Dogma. By Dr. Adolph Harnack. Translated from the Third German Edition by Neil Buchanan. Vol. VI. Little, Brown & Co.: Boston. Price, \$1.50.

This volume of 331 pages is made up of simply two chapters, which correspond to chapters seven and eight of Part II, Book II, in the original German edition. They cover the development of dogma in the period of Clugny, Anselm, Bernard, and the Mendicant Monks from the eleventh century till the beginning of the sixteenth. This section of mediæval times is treated with the author's well-known ability and exhaustive thoroughness. Thomas Aquinas, Duns Scotus, Scholasticism, Mysticism, the Berengarian controversy, and similar themes, are fully discussed. Harnack is a safe guide and an undoubted authority in the fields where he treads so easily, and they who wish to be complete masters of the themes he treats cannot afford to miss what he says. More of our scholarly ministers should consult him. He is luminous as well as voluminous. Yet, of course, the price of this extensive work as well as its size will be likely to deter those who are not specialists from undertaking it.

The Miracle of Markham: How Twelve Churches Became One. By Charles M. Sheldon. The Church Press: Chicago. Price, cloth, 75 cents; paper, 25 cents.

This book was read, like Mr. Sheldon's others, to the Sunday evening congregations of the Central Church, Topeka, and afterwards published as a serial in the *Ram's Horn*. It deals with the much-mooted problem of Christian union, and has provoked, as might be expected, considerable controversy. We think Mr. Sheldon is quite right in claiming that twelve Protestant churches (with seven other religious organizations) are too many for a town of 2,800 people, which is the state of things depicted in Markham, Ohio. Very many, notably Dr. Washington Gladden, have already lifted up their voices against this abuse of denominationalism, and it is to be hoped their cry will be heeded. But as to practical steps in this direction the present volume gives us little light. The title is misleading. The twelve did not become one in any other sense than that a good deal of unity was developed in fighting against the liquor traffic and establishing a Christian daily. The only organic unity accomplished was the junction of the Presbyterian and Congregational churches when the building of the latter was burned down, and the merging of the Salvation Army and the Free Will Baptists when the aged pastor of the latter died. So there still remained seventeen religious organizations that consorted together more cordially than they had previously done. Not very much of a miracle! The story, it need not be said, is very interestingly told, and its influence is most wholesome; but the problem of Christian unity remains pretty much as it was. And Dr. H. K. Carroll tells us there are now 148 denominations in the country as against 143 in 1890. Is the process of splitting to go on indefinitely? We long to see the tide turn the other way.

The Mormon Prophet. By Lily Dougall. D. Appleton & Co.: New York. Price, \$1.50.

This new novel by the author of "Baggins All" will be welcomed with lively interest by the admirers of that popular writer, especially as the subject is just now a "live issue." The book portrays the life of Joseph Smith, Junior, from the time of his discovery of the golden plates upon which is founded his claim as prophet, until his sad death. The persecutions of his early followers, their journeys into the "Far West," and finally the rise of that famous city of Nauvoo with the fall of the saints through too luxurious living, is picturesquely given. Woven through all

this history is the love story of one of the early converts, made one of the saints by the personal magnetism of Joseph Smith and love of one of his ministers. Her eyes are soon opened, but devotion to her husband keeps her with the little band until Nauvoo is reached, when, after the death of her husband and child, she flies in fear of her life to her old home and the lover of her youth. The subject is not a particularly attractive one, but has never been treated in just this way before, and the book may attain a wide popularity.

Reuben's Hindrances. A Story for Boys. By Mrs. G. R. Alden (Pansy). Illustrated. Lothrop Publishing Co.: Boston. Price, \$1.25.

Reuben, the hero of this tale, is an orphan who is working for a farmer for board and clothes. Hard work is distasteful to him, and after missing innumerable chances of betterment, he is finally given a trial at the schoolmaster's, where, in addition to the necessities of life, he is allowed to go to school. His appreciation of the comforts of a comfortable home is pathetic. He is a type of boy whom modern boys should delight to emulate.

Tiverton Tales. By Alice Brown. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.25.

The author has collected in this volume stories of village life. Most of the characters are of New England origin. Some of the stories are humorous and some pathetic, but all show a thorough knowledge of the subjects. They are delightful reading.

The Queen of the Swamp. By Mary Hartwell Catherwood. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.25.

The author of these charming stories of life in the middle West is too well known to need any long description. In this volume she has collected her stories published in various magazines for the last few years. Her story of "Sweetness" cannot fail to please, while the others are equal to it in interest.

The Conjure Woman. By Charles W. Chestnut. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.25.

This is a collection of superstitions current among the Negroes in the South. The "conjure woman" plays an important part in each. Uncle Julius, one of the old-time Negroes, is often reminded of something that happened in ante-bellum days, by the sights about him, and tells the tales in his own way to the wife of the author. There is, as might be expected, a sameness to the stories, but many of them are interesting.

That Duel at the Chateau Marsanac. By Walter Pulitzer. Funk & Wagnalls Company: New York. Price, 75 cents.

Two rivals for the hand of a German beauty who looked with equal favor upon both, agree to decide which one of them shall quit the field by fighting a duel, not with swords or pistols, but with a game of chess. The story deals with the circumstances which lead up to this arrangement, the complications in which it becomes involved, and the startling denouement with which the contest ends. The book is tastefully printed on deckle-edge paper, illustrated with three full-page half-tones, and bound in cloth, with cover decorations by the author.

Through the Year: Books I and II. By Anna M. Clyde and Lillian Wallace. Fully illustrated. Silver, Burdett & Company: Boston, New York, Chicago.

These delightful little books are intended for supplementary school reading for third and fourth year pupils, and for the home. They contain bright, attractive stories and poems that will readily correlate with the lessons in nature work, history, and literature taught in elementary schools under the general head of "language lessons." The topics selected are those which are most seasonable for the several divisions of the calendar. Thus we follow, through the procession of the months, the life of the plant from germination to seed-making; the life

history of the moth and butterfly; the history of a little drop of water that "within the ocean lay," through all its varied changes into vapor, rain, hail, snow, ice, etc.; the winds and their work; also the work of the sun and rain; the appropriate history lessons clustering around the lives of the great men whose birthdays we celebrate, as Lincoln and Washington; and the important national holidays of Thanksgiving, Christmas, Decoration Day, Flag Day, etc. The selections are chiefly from the best standard authors, and include some charming poems. Both books are beautifully illustrated, and attractively bound in buff cloth with a dainty design.

Letters to a Mother on the Philosophy of Froebel. By Susan E. Blow. D. Appleton & Co.: New York.

This is an essential work, in the important International Educational Series which Dr. William T. Harris is editing. Froebel seizes the rudimentary activities in the child's mind and discovers means of exercising them so as to educate them by development. The author makes a successful endeavor to help the mother to apprehend Froebel's teaching and the reason of it. The chapters are arranged under these significant captions: "Heart Insight," "Self-Making," "From Wind to Spirit," "Making by Unmaking," "Heaven's First Law," "The Revelation of Sense," "The Soul of the Flower," "The Discovery of Life," "A Prophecy of Freedom."

Literary Notes

—Justin McCarthy's autobiography is to be published in this country by the Harpers.

—Mrs. Humphry Ward has in preparation a novel entitled, "Eleanor," to appear in *Harper's Magazine* during 1900.

—"Petticoats" is the title of Sarah Grand's new serial. It forms one of the series of studies of woman which began with "Ideals."

—J. M. Barrie's sequel to "Sentimental Tommy" will be called "Tommy and Grizel."

—"An alarming tendency," says the *Congregationalist*, "is apparent in current fiction. Specialist treatises on medical

A SECOND DISH

Proved Too Much for Actual Need and Showed the Value of Condensed Food

"When the new food was first placed in my store I took a package home to try. The name Grape-Nuts had attracted my attention and the statement that it was partly composed of grape-sugar excited my interest, as we all know that grape-sugar, made by certain methods of treating the cereals, is one of the most nourishing and digestible articles that can be eaten.

I rather expected to like the food, but was not expecting that the children would take so kindly to it. Each one of the little folks, however, passed up the saucer for a second supply and so did I.

It is a delicious novelty and very grateful to the palate. I found, about midway in my second dish, that I had sufficient for a meal and realized for the first time that I was eating a condensed food that supplies one's wants with a few spoonfuls and does not require anything like the volume to furnish the amount of food required, as when any of the ordinary forms of cereals are served. Grape-Nuts are an elegant food and the Postum-Cereal Co., Ltd., are to be congratulated upon the discovery," said M. C. Goossen, the well-known fancy grocer of Grand Rapids.

themes are being written as novels. For example, Rider Haggard's latest is about vaccination."

A new experiment in international publishing will be *Camera Obscura*, a monthly magazine of photography, written in four languages, and edited by Mr. J. R. A. Schouten.

Swinnburne, the poet, is said to be growing very eccentric as he nears his eightieth year.

Mrs. Emma Marshall, whose death in England is announced, had just completed two English historical stories for E. P. Dutton & Co. They are entitled, "A Daughter of the People" and "The Parson's Daughter, and How Mr. Romney Painted Her," and will be presented in September.

A biography of Dean Milman, the author of the hymn, "When Our Heads are Bowed with Woe," by his son, is about to be published by Mr. Murray.

"The Jamesons," by Mary E. Wilkins, with illustrations in color by Alice Barber Stephens, has passed into its eighth thousand within a week from its appearance from the press of Doubleday & McClure Co.

"Vallima," Robert Louis Stevenson's Samoan home, has been purchased by a Herr Kunst, upon which *Literature* comments thus: "English admiration for the creator of 'The Master of Ballantrae' seems to have stopped short at subscribing the £3,000, which formed the selling-price of his Pacific resting-place."

The *Literary World* has just cause for complaint. It says: "We wish publishers would preserve uniformity in the printing of titles. Only the other day we opened a handsome volume from one of our most famous houses that bore one title on the box inclosing it, another on its outside paper cover, another on its back, and still another on its title-page; all incorporating the same idea, of course, but all worded differently. Is not such diversity not only unnecessary but unwise?"

A. C. McClurg & Co., of Chicago, whose publishing house was burned out recently, will establish themselves in a fine nine-story building on Wabash Ave. this month.

Mr. Hall Caine says that his becoming an author was suggested to him by Dante Gabriel Rossetti. Rossetti and he were living together, and the former was dying for lack of sleep. To relieve the distress of his long, wakeful nights, Mr. Caine used to tell him stories of the Isle of Man. Rossetti was delighted with them, and insisted that he write them out in some form for publication. — *Congregationalist*.

Magazines

The *Century* for June is an out-of-doors number, abounding with full-page illustrations, including a frontispiece by Albert Sterner, representing Izaak Walton seated reading under a tree — and of course fishing as he reads. This is apropos of the opening article — a discursive essay on "Fisherman's Luck," by that redoubtable angler, Rev. Henry Van Dyke, printed with decorative page-borders. Dr. Van Dyke's essay is followed by a descriptive study of Niagara Falls by Mrs. Schuyler van Rensselaer, based on an unusual familiarity with this great natural wonder, and showing a keen appreciation of its "little lovelinesses," as well as of its grander aspects. Other outdoor papers in this number are Capt. J. C. Ayres' "After Big Game with Packs," "Out of Doors in Texas," by E. S. Nadai, and "Out of Doors in Colorado," by H. P. Ufford. (Century Co.: New York.)

The *Methodist Magazine and Review* for June has eight illustrated articles. One of the most thrilling tales of adventure ever told is that of Dr. Sven Hedin in Central Asia in the article on "The Roof of the World." "Felix the Tanner" is a clever character sketch of the late President Faure. "Chautauqua and its Founder," by Principal Harper, describes Bishop Vincent's great educational work. "Quebec and its Memories," by the editor, recounts the stirring story of the ancient capital. Rev. J. T. Pitcher has a capital study of Kipling. "Denis Patterson, Field Preacher," a serial of John Wesley and his times, is begun in this number. (William Briggs: Toronto.)

The *Atlantic Monthly* is fortunate in securing a characteristic story from the pen of Mary Johnston, the author of "Prisoners of Hope," entitled, "To Have and to Hold." Arthur May Knapp is prepared by experience to write informationally on "Japan and the Philippines." Jacob A. Riis is realistic upon "The Tenement House Blight." A tender and discriminating contribution is that on "Robert and Elizabeth Browning," by Harriet Waters Preston. It is a number of unusual strength and merit. (Houghton, Mifflin & Co.: Boston.)

The *Forum* for June contains two strong and pertinent contributions on education, the first on "Common Schools in the Larger Cities," by President Andrew S. Draper, and the second by the editor, on "Why Teachers Have no Professional Standing — Some Suggestions to the National Education Association." Julian Hawthorne writes upon "A Side-Issue of Expansion," and William O. Krohn upon "Physical-Growth Periods and Appropriate Physical Exercises." There are several other important papers. (Forum Publishing Co.: 111 Fifth Ave., New York.)

The *Methodist Review* of the Methodist Episcopal Church, South, for May-June, contains some very able papers, notably "The Prophet as a Spokesman of God," by Bishop Hendrix; "Biblical Doctrine of Human Sinfulness," by Prof. M. S. Terry; "Anglican Articles Omitted from the Methodist Confession," by Thomas O. Summers, D.D. The editorial departments are full and comprehensive. (Barbee & Smith: Nashville, Tenn.)

If You Have Smoked Too Much

Take Horsford's Acid Phosphate.

Dr. W. H. Fisher, Le Sueur, Minn., says: "It is a grand remedy in excessive use of tobacco." Relieves the depression caused thereby, and induces refreshing sleep.

Is It Malaria or Alum?

[Popular Science Monthly.]

Languor, loss of appetite, indigestion and often feverishness are the common symptoms of a physiological condition termed "malaria." All these symptoms may be and frequently are the effect of the use of alum baking powders in food making. There is no question about the poisonous effect of alum upon the system. It obstructs digestion, prostrates the nerves, coagulates and devitalizes the blood. All this has been made clear, thanks to physicians, boards of health, and food commissions. So "highly injurious to the health of the community" does the eminent head of the University of Pennsylvania, Dr. Barker, consider the alum baking powders, that he says "their sale should be prohibited by law."

Under these circumstances it is worth the while of every housewife to employ the very little care that is necessary to keep so dangerous an element from the food of her family.

A pure cream of tartar baking powder, which is the only kind that should be used, ought to cost about forty-five to fifty cents a pound. Therefore, if you are paying much less, something is wrong; if you are paying twenty-five cents or less per pound, the powder is certainly made from alum.

Always bear these simple facts in mind when purchasing baking powder.

WHOLESOME ADVICE

For People Whose Stomachs are Weak and Digestion Poor

Dr. Harlandson, whose opinion in diseases is worthy of attention, says when a man or woman comes to me complaining of indigestion, loss of appetite, sour stomach, belching, sour watery risings, headaches, sleeplessness, lack of ambition and a general run down nervous condition, I advise them to take after each meal one or two of Stuart's Dyspepsia Tablets, allowing the tablet to dissolve in the mouth, and thus mingle with the food eaten. The result is that the food is speedily digested before it has time to sour and ferment. These tablets will digest food anyway, whether the stomach wants to or not, because they contain harmless digestive principles, vegetable essences, pepsin and Golden Seal, which supply just what the weak stomach lacks.

I have advised the tablets with great success, both in curing indigestion and to build up the tissues, increase flesh in thin nervous patients, whose real trouble was dyspepsia, and as soon as the stomach was put to rights they did not know what sickness was.

A fifty cent package of Stuart's Dyspepsia Tablets can be bought at any drug store, and as they are not a secret patent medicine, they can be used as often as desired with full assurance that they contain nothing harmful in the slightest degree; on the contrary, any one whose stomach is at all deranged will find great benefit from the use of Stuart's Dyspepsia Tablets. They will cure any form of stomach weakness or disease except cancer of the stomach. Full size package at druggists, 50 cents. Send to F. A. Stuart Co., Marshall, Mich., for little book on stomach troubles, mailed free.



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THE PRESENT AND FUTURE OF THE NEGRO

EVERETT O. FISK.

THE white population of South Carolina is not so large as the white population of Boston. Charleston and Columbia, the two most important cities of South Carolina, have together scarcely as many white people as Newton. It is estimated that the colored population of the State outnumbers the white by sixty to seventy per cent. Historic Charleston is said to have forty thousand Negroes to twenty-one thousand whites, the Negroes exceeding the whites by ninety-five per cent.

But whatever may be their excess of population in South Carolina or in other States, the Negroes count in political life throughout the South scarcely more than in the days of slavery. By four years of civil war the national government overcame the Southern Confederacy, having a white population not so large as the present population of New York State. By legislation and constitutional enactment Congress essayed to galvanize four million Negroes, most of whom did not know their own ages and could not read their own names, into responsible and intelligent citizenship. The carpet-bagger was sent South to enforce the disfranchisement of many intelligent white men who had engaged in the Rebellion, and more effectually to open the way for the Negro to the new duties and responsibilities of citizenship, for which he was no more fitted and to which he had no more claim than the New England grammar school boy. In reconstruction times Judge Tourgee came South and here wrote "A Fool's Errand. By One of the Fools." The carpet-baggers were sent South on a "fool's errand" to build up a new state, with extemporized citizens who were but children in their mental growth to control it, and men who had once been potent in the councils of the nation subservient to it. That there was any success whatever in this attempt of carpet-bag rule to reverse the order of nature, is accounted for by the fact that the South was utterly prostrated by the war, its lands devastated, property gone, business paralyzed.

A generation has now passed since the close of the Civil War. The four million of Negroes have become eight million, a large proportion of them in abject poverty, living in cabins of one or two rooms, without windows, without paint, without plaster, without furniture, in the pine woods, the cypress swamps, the river bottoms and among the fields of cane, corn and cotton of the South. Seventy per cent. of the Negroes are absolutely illiterate, and not five per cent. are educated according to the standard of the New England public schools. But whether the colored man be uneducated or educated, there is a great gulf fixed between him and the white man. He cannot be entertained at the same hotel, worship at the same church, ride in the same car, or receive from the white man any social or political recognition whatever. Indeed, it is claimed by some exceptionally intelligent men, who have had the best opportunities of judging, that the Negro race is worse off physical-

ly, intellectually and morally now than in the days of slavery; and, if one wants to make an argument along that line, he can support it by facts and authorities and reach a conclusion that would satisfy the most pessimistic socialist.

But pessimism is, according to one of our Bishops, an "unforgivable sin." Methodism is intelligent optimism, and, while recognizing the evils in human life and human society, believes that conditions are never so bad that they might not be worse, and never so deplorable that they may not be improved. We have no disposition to underrate or condone the great evils that actually exist in the South, the antagonism between the races, the stratification of society among both the whites and the Negroes, the political injustice, the violence of lynch law, the ignorance, degradation and poverty prevailing among the Negroes and poor whites. We insist, however, that the evils are not so bad as they seem, that they have been much alleviated by educators, philanthropists and reformers, and that only courage, perseverance and intelligence are needed to bring about healthful conditions of life.

The antagonism between the races is usually not active either on the part of the whites or the Negroes. The races have lived together for centuries, one race ruling and the other ruled, and for the most part this relationship is now accepted without question and without sense of injustice by both the ruling and the ruled. It is only when some very marked wrong is committed that active race antagonism is engendered, and it is but fair to say that among the ruling race there are many people who are anxious that only righteousness and justice prevail, and, when there occur such atrocities as those committed at Palmetto, Phenix, and Lake City, lift their voices and invoke authority against them. The poverty of the black man,

though often extreme, does not make him unhappy. The Negroes are sometimes described as the most happy people in the world. They literally obey the command to "take no thought for the morrow," and in the same spirit make the best of conditions today. They enjoy good food, comforts, luxuries, display, position, influence, when they can get them, but in destitution they do not repine.

The fact that the white race does not admit any man with a trace of Negro blood to political life and ostracizes him socially, whatever may be his intellectual power or attainments, compels the intelligent and capable Negroes to give particular attention to the uplift of their race. The fact of this sharp discrimination calls special attention to the Negro race as a distinct field for missionary and educational effort. The fact that the Negro is so often oppressed and persecuted is constantly making new friends for the race among Southern people who love justice and righteousness above traditions and class distinctions. The fact that one dollar here will go as far as ten dollars will in many parts of the North in the promotion of educational and philanthropic work, is attracting to this section the attention of those who want to put a little money where it will do the most good.

Men who have given the most earnest thought and lifelong endeavor to the uplift of the colored race, such as Presidents Dunton of Clafin, Frissell of Hampton, and Washington of Tuskegee, deprecate attempts of the Negro or of his mistaken friends to make him a factor in politics. They understand perfectly that there is no patent process by which the race can be pushed forward; that national power and legislation may emancipate slaves from technical serfdom, but cannot make free men or intelligent citizens; that wise philosophy and practical sense require that the ad-

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ZION'S HERALD, March 29.

vance movement of the race be made along lines of least resistance; that the prejudices and traditions of generations, however unjust, are to be recognized as stubborn facts that cannot be immediately set aside by argument or legislation; that, so far as possible, antagonism should be avoided and friendly feeling cultivated between the whites and the Negroes. Understanding all the difficulties and uncertainties which beset this great problem, they believe intelligently in the future of the race, and show their faith by plans and preparations commensurate with the great work they have in hand.

Clafin University, Orangeburg, S. C.

THAT GENEROUS ACTION

REV. S. O. BENTON, D. D.

IN the HERALD of May 24 "Justitia" cites an action of the New England Southern Conference at its last session, satirizing it as "exceedingly generous" and questioning its justice. There is no occasion for satire, for the action was not an impulsive expression of good feeling, regardless of principles and consequences, but the intelligent acknowledgment of what seemed a Christian duty. It was really generous, in that it was the voluntary assumption of an obligation which could not be enforced legally; in that the action was cordial and prompt; and in that the vote was so largely in the affirmative.

"Justitia" is in error when he states that the vote was "very close." The writer was at the secretary's table facing the Conference and gave particular attention when the vote was taken. He had introduced the resolution and was interested in its fate. The brethren generally voted, and the negative vote was so very small that it was a matter of comment at the time in conversation with the Bishop and with other brethren during the day. It is intimated that "due discussion" was not had on the question. If this be true, there was no lack of opportunity. The fact is that the case appealed so strongly to the conscience and good sense of the Conference that there was little disposition to make discussion. Only one brother spoke in opposition. A member who had risen to advocate the resolution yielded the floor that the vote might be taken because of the manifest readiness of the Conference for affirmative action.

Now, was the action just? Let the case be briefly stated: A young man came to the New England Southern Conference by transfer from the Wyoming in the spring of 1894. He had just completed his studies. Having married a daughter of New England, he desired to make that section his permanent home. He entered our Conference with the definite purpose of devoting his life to its interests. He was assigned to an important young society and made a

conspicuous success. Within two years he had erected a beautiful house of worship, converted the former chapel into a commodious parsonage, and secured to his church an excellent standing in the community. In the third year symptoms of pulmonary disease appeared. With extreme reluctance he left his chosen field in the hope of saving his life. Believing that with a change of climate he would recover, he sought and obtained a transfer to the Southern California Conference. But, soon after his arrival in California, complications of disease, hitherto unsuspected, became apparent. He sank rapidly and died, without having done any efficient work in his new field. His widow became legally a claimant of the Southern California Conference. That Conference recognized its legal obligation loyally. Nevertheless the conviction prevailed among its members that the brother ought not to have been transferred, and would not have been transferred had his physical condition been understood. The Bishop in charge of that Conference had taken the same view and had promised to transfer him back, but before the papers were issued the brother passed away.

In view of all the facts, a proposition was made by the Conference in California that the New England Southern Conference should accept responsibility for the claim. The appeal was made to the sense of justice and honor which is characteristic of Methodist preachers and to the law of Christ which bids us bear one another's burdens. Our brethren accepted the proposition. While not compelled by any law of the church, they accepted it as their privilege, and did so heartily.

"Justitia" argues injustice to other claimants, saying this action "must lessen the stipend to every one of its needy men and widows." Does he not know the methods of our committee on Conference claimants? The needs are reviewed and the appropriations are fixed. Then a call is made for funds to cover the amount required. So the acceptance of a claim does not signify the reduction of every other claimant's stipend. The number and the needs of claimants change at every Conference session, but it is never suggested when a new claim arises that we must forthwith scale down every other claim. Not a single claim was reduced a dollar at our recent session because of the action on this case.

"Justitia" suggests that the acceptance of this claim involves a "misapplication of trust funds" which may result in civil suits. In reply we desire to say that a critical examination of the terms of every trust under which funds are held for the benefit of Conference claimants by the trustees of the Conference shows that with nearly every fund there is clearly no possibility of any legal embarrassment. In the case of one small fund a question might possibly arise, but the contingency is very remote. In respect to one other fund the exact language of the trust was not at hand. But even if none of these trust funds were available, the Conference would still have ample resources for the claim under consideration and many others.

The question is raised whether "our generous Conference" would welcome as claimants the men who were this year transferred to other Conferences, if within a year or two they should become necessitous cases; or their families, in case these brethren should die. The question has no pertinence because none of these transfers are parallel to the instance before us. Not one of these brethren sought transfer as a last chance for life. Each has rendered more efficient service already in his new Conference relations than did this brother after reaching California. "Justitia" further contends that, if period of service is considered as a principle affecting claim, the appeal should have gone to

the Wyoming Conference. It is true that the brother had served four years in that Conference; but two of these were probationary, and had he died or broken down during those years there could have been no claim. Of the period in which a claim was possible he was in our Conference longer than in any other. If value of service is considered, our Conference received far more from him than any other. The action taken does not indicate any necessity for a reconstruction of our church legislation on the subject of Conference claims, as "Justitia" intimates. If a Conference or a person chooses to perform an act of righteous beneficence, it does not follow that laws should be enacted to make all such acts compulsory. A special virtue lies in the fact that though righteous they are also voluntary.

The writer of this article knows not to whom he makes reply. "Justitia" has chosen to conceal his identity and fire from an ambush. But, upon humane principles, we cannot refrain from expressing deep regret that this case should have been thrust before the public in this way. There was full opportunity for discussion at the Conference. "Justitia" and any one else who doubted the wisdom or the justice of the action proposed had a perfect right there to debate and to oppose. If the resolution would not bear discussion, it ought not to have carried. But since final action has been taken by the Conference, why should this desolate widow be humiliated and distressed by discussion in print? She is a devout Christian lady, of delicate sensibilities, and in frail health. She has suffered keenly already because her claim has been considered an injustice to the Conference in California. That Conference has made its appeal to our own where the claim seemed to belong rightfully, though not legally. This Conference has cordially accepted the responsibility. Should not the matter now rest? Is it just or generous, or even meritorious, to this afflicted sister to argue in a journal of the church, after this decision of the Conference has been made and declared, that aid afforded her is unjust and illegal?

Fall River, Mass.

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it.

Go by the Index.

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THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—On May 29, Rev. J. A. Bowler, of New Hampshire Conference, led in prayer. The order of the day was a Memorial service by the Veterans' Association of the New England Conference, presided over by the commandant, Rev. S. C. Cary. The other officers are Rev. C. W. Wilder, adjutant; Rev. Putnam Webber, quartermaster; Rev. Dr. W. H. Thomas, chaplain. Addresses were made by Rev. Drs. A. B. Kendig, V. A. Cooper, R. L. Greene, W. E. Huntington and G. A. Crawford. Rev. E. W. Virgin spoke for the Christian Commission. Many of the speeches were thrilling, and the whole service was one that would have brought joy to any veteran's heart. Excellent music was furnished by a male quartet, consisting of Rev. C. E. Davis, Rev. M. B. Pratt, Rev. F. B. Harvey, and Rev. Geo. Small.

At the meeting on June 5, Rev. Alfred Woods led in prayer. The order of the day was a continuation of the discussion of the question, "Is Methodism in New England Declining?" Dr. John Galbraith gave, as the causes of decline, a spirit of worldliness in the church, the dormant state of evangelism, and a spirit of skepticism caused by too much emphasis being given to the destructive features of higher criticism. The remedy suggested was, "transparent honesty of thought and purpose in the ministry." Dr. Daniel Dorchester delivered a carefully prepared address, in which he showed that the talk of the decline of Methodism was no new thing, and therefore should not be an occasion for alarm; for while there is an actual decline, it is not peculiar to Methodism, and is caused largely by the influx of non-Protestant foreigners who are not easily reached by our methods. Dr. Bates declined to speak on account of the lateness of the hour.

The death of Rev. J. H. Gaylord was announced, and a committee on resolutions was appointed, consisting of Drs. Watkins, Bates and Seaman.

Boston District

Tremont St., Boston.—The second annual reunion of the several classes of Tremont St. Church was held in the chapel, Tuesday evening, May 30. A very pleasant and profitable time was enjoyed, about 175 being present. Remarks were made by the pastor, Dr. Pickles, the leaders and others, and songs were rendered by Mr. Baldwin of Boston University at frequent intervals. Hymns were sung by all, such as "Come, ye that love the Lord," "Joy to the world," "Blest be the tie that binds," etc. A collation of cake and coffee was served by the ladies, provided by the leaders, and sweets, candles, etc., were provided by the young people and served by them. At the close of the exercises the pastor and his wife and the leaders and their wives took their places in front of the altar, while the people passed by shaking hands, all uniting in singing, "God be with you till we meet again."

First Church, Boston.—The *First Church Herald* of June 3 contains the following announcement: "Last Wednesday morning, at the Old Ladies' Home on Revere St., was held the funeral service of Sister Sarah B. Whiting, who died on Monday, in her 87th year. This aged and faithful member of our church has been increasingly feeble for a year, but was confined to her bed but a few days, and passed away in great peace and happiness. The interment was at Melrose."

Upton.—Sunday, May 28, was a red-letter day. In the morning Chaplain George A. Crawford, U. S. N., delivered the Memorial address before the G. A. R. Post, the Woman's Relief Corps, and the Sons of Veterans. The church was attractively decorated with flowers and American flags, and filled with an appreciative audience. The *Milford Journal* of May 29 devoted nearly a column to a report of the address, and says that it was the notable Memorial Sunday address of the vicinity. "His pure English sounded the keynote of common-sense Americanism as it has not often sounded in Upton." On Monday evening, May 29, the South Worcester Circuit Epworth League held a meeting at the Upton church. Special music was provided by the Oriental male quartet. Miss Mae Graves read Rev. A. J. Hough's poem, "Mantle and Spirit." The local Christian Endeavor Society was the special guest of the occasion. The address of the evening was deliv-

ered by Chaplain Crawford, his subject being, "The American Navy, and Why It Won." A large audience thoroughly enjoyed the occasion. Rev. William M. Crawford is the pastor.

Shrewsbury.—Upon the return of the pastor, Rev. H. G. Butler, and his wife from an extended trip through the South, they were given a public reception, at which addresses were delivered by Rev. Mr. Lathrop, pastor of the Congregational Church, Mr. Palmer, superintendent of public schools, Deacon Harlow, of the Congregational Church, and Mr. H. Maynard, of the Methodist Church. On Memorial Sunday the pastor preached before the G. A. R. Post.

Webster.—On Sunday evening, May 28, Rev. Alexander Dight preached to the Nathaniel Lyon Post, G. A. R., and the soldiers of the late Spanish war. Seats were brought in, and then many had to stand. On Tuesday he delivered the Memorial Day address at Oxford.

Worcester.—The late Dr. Geo. H. Gould of the Congregational Church was equally at home among all Christians. While by no means an ecclesiastical tramp, he was likely to stray into the services of other denominations. For our people he had a special liking, for, said he, "I made my start in the Christian life among the Methodists;" and once I encountered him as he was coming out of Grace Church after an excellent discourse by a lively occupant of the pulpit, and his remark as he took my hand was: "Well, that does a man good. If it were not for the Methodists and the Baptists, the Congregationalists had gone to seed long ago." The present generation of Worcester Christians must have passed off the stage before Dr. Gould will cease to be missed in our religious bodies.

City Missions.—The common criticism on the union meeting in Grace Church, on the 21st, was, "Too long." If I may presume, let me suggest to our vigilant and enthusiastic superintendent that, at his next, we have the reports of himself and of the president, then a ringing discourse from some one speaker, either local or imported. I will undertake to promise him a larger audience than he has ever had in the past. People will not go where they are to be talked at for two and a half hours. The work itself is flourishing, as every one knows it must be, particularly if he has the pleasure of an acquaintance with the manager. Tireless himself, he permits no accumulation of rust in his vicinity. Presiding Elder Mansfield recommended the effort to pay off the \$8,000 debt on the smaller churches first, and then to follow up the movement with one to discharge the obligations on the larger bodies—all this in our end-of-the-century offering. What a blessing it would be if we could only say, "Our Methodism owes no man anything!"

Laurel St.—Another of the choice spirits of this church has joined the company of the redeemed in the other world. For many years E. H. Moulton had been one of the most prominent and trusted officials of Laurel St. He had been church treasurer for several years. Few knew of his illness till it was announced that he could not long survive. His funeral, May 23, was attended by many friends who heard tender and appropriate words from his former and present pastors, Revs. Alonzo Sanderson and H. H. Paine. The death of Messrs. Richardson and Moulton bears heavily on this body of Christians.

Trinity.—Dr. Emerson Warner and wife, who spent the most of the winter in Florida, are making their way home, not too rapidly, stopping en route in Norfolk, Washington and other places of interest. A. B. F. Kinney, the energetic president of the city missions and the Nimrod of Worcester, is about going abroad, expecting, before his return, to try his skill on English heaths and along Scottish hillsides. Last week's success with the religious symposium in-

duced the Ladies' Social Circle to devote an evening to setting forth the merits of their respective States by real representatives, in the person of students in the Oread School of Cookery, where nearly every State in the Union has one or more pupils. There was no make-believe in the eloquent remarks that the ladies made.

Grace.—Congratulations are extended to Miss Ethel A. Pentecost, daughter of Louis J. and granddaughter of Rev. Wm. Pentecost, our esteemed veteran, she having secured the State scholarship at the Oread School of Cookery. She deserves the honor, and, I am sure, no one in the school will do any better than this young graduate of our local high school.

QUIS.

Cambridge District

Natick.—The Women's Singing Brigade of the Salvation Army—six officers, headed by Ensign Crowley—with their many musical instruments, clear voices, taking songs, fervent testimonies, and inspiring exhortations, have been for two weeks holding revival services at the Fisk Memorial Church. Very large audiences have greeted them, and on the three Sunday nights the house was packed to its utmost capacity. About thirty of the unconverted were forward for prayers, and many professing Christians were quickened in their religious life. Four other officers of the Army, including Lt. Col. Cozens of Boston and Adjutant White of Worcester, came at different times to help. All made a good impression, and a considerable sum was secured for the general work of the Army. No evangelistic labors, it is generally agreed, have ever been so popular in Natick. Rev. James Mudge, D. D., pastor.

Gleasondale.—The annual meeting of the Concord District (Mass.) Sunday-school Association was held in the new Methodist Church in this place on June 1, and was an unusually interesting and profitable session. Among those who participated were A. H. Gleason, Rev. and Mrs. A. J. Hall, Revs. Arthur Dechman, W. G. Richardson and E. F. Studley.

Lynn District

Melrose.—Melrose Chapter entertained the Lynn District Epworth League on Thursday, May 25, on the occasion of its annual convention. Following the opening exercises, Rev. Frederic H. Knight, Ph. D., of Salem, delivered a practical address and conducted a discussion on the Literary department of the League. Time was given to a study of the work of the Student Volunteer League as presented by James M. Gage of Boston University; and the Leaguers were also privileged to listen to Secretary Penniman, who spoke of the Indianapolis Convention. In addition to the reports of the district officers (all of which presented a most encouraging outlook for the district), and the election of officers for the ensuing year, the business of the hour included the adoption of resolutions expressing the sentiment of the district as opposed to the seating in Congress of Congressman-elect Roberts of Utah; a vote of thanks extended Bishop Mallalieu for acceding to the request of the district for the restoration of the old name—Lynn; and the granting of permission to the Student Volunteer League of Boston to present its work to the various chapters on the district under the supervision of the Board of Control.

The evening session opened with a helpful and inspiring praise and testimony service, in charge of Rev. Elihu Grant. Following this, Rev. S. M. Dick, D. D., of Providence, in a genuinely optimistic address on "The Church and the Masses," gave to a large audience sufficient inspiration to uphold the Leaguers, at least until the Labor Day convention. Charming music and the delightful hospitality of the entertain-



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ing chapter added not a little to the success of the convention.

Belmont, Malden.—A splendid new church, to correspond with the beautiful parsonage, is now one of the certainties. Subscriptions amounting to over \$7,000 have already been secured, and plans for the new structure have been adopted. The energetic pastor, Rev. J. P. Kennedy, is the leader in this movement.

Asbury Grove.—By a unanimous vote Rev. L. B. Bates, D. D., has been elected chaplain for July and August.

Lynn, Broadway.—On Memorial Sunday the pastor, Rev. Arthur Bonner, preached an able and helpful sermon before the G. A. R. Post, there being a sufficient number of the veterans present to almost fill the church. The pastor is having admirable success in raising funds to build a parsonage on the lot adjoining the church. To aid in this work a banquet is to be given on June 21, with Bishop Mallalieu, Speaker Bates and Mayor Shepherd as guests.

Tapleville.—Forty members of Ward Post 90, and 65 members of Ward Relief Corps attended services in the Methodist church, May 28. The auditorium was patriotically decorated with streamers and flags, stacked muskets and flags, with palms and flowers. The pastor, Rev. H. B. King, preached a forceful and helpful sermon, marked by original thought, encouraging advice, and hopefulness. W.

W. F. M. S.—The May meeting proved no exception, but, like all those of Cambridge District, was a source of large profit and fresh inspiration. It was held on the 18th with the Y. W. Society of Woburn. The new departure, in afternoon and evening sessions, instead of an all-day meeting, was made in order to admit of a larger attendance of young people. Many valuable items of interest were given by Miss Ada Cushman under the head of "Current Events," largely with reference to stations where the auxiliaries of the district support special work. Mrs. Richards conducted the "Thank-Offering Hour," and real interest was manifested in our memorial enterprise. Mrs. Butters followed with a helpful talk on consecration. The home secretary of the Branch, Miss Butler, was the speaker of the afternoon. Her address abounded in thrilling incident. A letter bringing latest tidings from Mary Reed was of intense interest. Though still feeling the remains of the dread disease, she exhibited her usual spirit of fortitude and cheer, closing with the words, "I fear no evil." The half hour with the *Friend* brought rich testimony to its great value and helpfulness in its various departments.

After a praise service and devotional exercises, the evening program brought interesting reports from the Y. W. Societies, tracing the history of their origin and the work accomplished. Miss Elizabeth Northup cleverly depicted the character of Mary Nelson, a former member of Waltham auxiliary, who left a legacy of \$8,000 to the W. F. M. S., after living herself a life of utmost simplicity. The evening address, delivered by Dr. Julia M. Plummer, was deeply impressive. "I am the Light of the world," "Ye are the light of the world"—the deep significance of these companion words of our Master was dwelt upon. Her address was a fitting climax to a day of rich privilege. GRACE G. SMITH, Rec. Sec.

Ministers' Wives' Association.—The May meeting of the Ministers' Wives' Association of the Lynn District was held with Mrs. T. C. Watkins. Solos by Mrs. N. Fellows, an interesting paper on "The Bright Side of the Life of a Methodist Minister's Wife," by Mrs. Watkins, cordial words of greeting from the president, Mrs. E. R. Thorndike, to the new members, which were responded to by Mrs. G. M. Smiley, of Marblehead, made up the program of the afternoon. The annual election of officers took place with the result as follows:

President, Mrs. E. R. Thorndike; vice-president, Mrs. G. M. Smiley; treasurer and corresponding secretary, Mrs. T. C. Watkins; recording secretary, Mrs. G. A. Phinney. Program committee, Mrs. G. M. Smiley, Mrs. C. W. Blackett, Mrs. C. A. Crane. A dainty luncheon was served by the hostess, and the meeting was one of pleasure and profit to all who attended. A. W. PHINNEY, Rec. Sec.

Springfield District

Zion's Herald.—Will not all preachers, and all other readers, on the district give heed to the announcement that ZION'S HERALD will be sent six months for one dollar—the offer holding good through this month. There ought to be an increase of several hundred subscribers as the result of this offer. There will be, if pastors will diligently bring the offer and the claims of the paper to the attention of the people. And will not lay members of the church who read this note constitute themselves agents to extend the circulation? If you have found the paper helpful to yourselves, induce some one else to put himself in the way of receiving like help.

Sunday-school Convention.—The Conference Sunday-school Society is arranging to hold a convention in Grace Church, Springfield, June 14, with sessions at 10.30, 2, and 7.45. Subject, in general, "The Modern Sunday-school, and How to Work It." Special topics—in morning, "How to Teach the Bible;" afternoon, "The Graded System of Sunday-schools;" in evening, "Modern Educational Methods."

Charlemont.—The Greenfield Group Convention of the Epworth League was held in the church in Charlemont, May 23. Eight Leagues are represented in this group. There were morning, afternoon, and evening sessions, with devotional services, reports from chapters, music, papers on a variety of suitable subjects, and addresses by two speakers outside the territory of the Leagues represented, viz., Revs. O. W. Scott, of Chicopee, and A. C. Skinner, of Springfield. The attendance was large, and the evening audience packed the Town Hall. This Greenfield Group has the reputation of holding enthusiastic conventions. Rev. W. C. Townsend, of Greenfield, was elected a delegate to the International Convention to be held in Indianapolis in July next, the Leagues defraying his expenses. Officers were elected for the ensuing year as follows: President, Rev. W. C. Townsend, of Greenfield; vice-president, Geo. H. Carpenter, of Griswoldville; secretary, Miss Josie Goodell, Greenfield; treasurer, Miss Celia King, Griswoldville; executive committee, Rev. E. V. Hinchliffe, Conway, Geo. H. Baker, Shelburne Falls, C. W. Gray, Greenfield.

Merrick.—The Conference year is opening auspiciously. Large audiences are in attendance every Sunday, morning and evening. The society tendered the pastor and his wife, Rev. and Mrs. F. M. Estes, a reception on the evening of May 17, Mr. W. B. Chandler being toastmaster. Addresses of welcome were made by Mr. Chandler, representing the official board; by Mrs. Louise B. Chandler, in behalf of the Ladies' Aid Society; by Arthur R. Ketchen, for the Sunday-school; by Andrew P. Baird, as spokesman for the Epworth League; and by Master Brown for the Junior League. Sunday morning, May 21, an offering of \$20 was taken for Conference claimants. Four persons have already requested prayers, while several are to unite with the church by letter, and others to receive Christian baptism, in the near future.

Rev. A. W. Baird, who has been spending a few days with his daughter in Providence, R. I., has returned to his new home at Wilbraham considerably improved in health, having gained about ten pounds in flesh.

Southbridge.—Rev. Dr. Rees, of the Freedmen's Aid and Southern Education Society, was with this church on Sunday evening, May 21. To a large and interested audience he told the thrilling story of the trials and triumphs of that organization as he only can tell it. The collection was far in advance of any for this cause in this church, so far as we have any record. The church that desires to do a good thing for itself while it benefits others, will send for Dr. Rees forthwith. Rev. C. H. Hanaford is pastor.

Chicopee Falls.—The Claflin University (Orangeburg, S. C.) Sextette, colored singers, sang here on the evening of Memorial Day, and Dr. L. M. Dunton, president of the University, having made a statement of its work and needs,

received a collection of \$24. These young men make a most favorable impression wherever they go. Their itinerary, this summer, includes only a few places in our Conference—Springfield, Chicopee Falls, Holyoke, and Westfield. The writer of these notes, being by personal inspection on the ground somewhat acquainted with the University, its work, and its needs, earnestly commends the institution for the gifts of the benevolent.

Springfield, Trinity.—On May 28 Rev. Dr. W. H. W. Rees, of the Freedmen's Aid Society, presented to the congregation a statement of the work and the needs of the Society, and received a collection of \$133. This church held a love-feast on the evening of Thursday, June 1. It is a pity that this practice has fallen into almost total disuse in this section. The pastor, Rev. A. C. Skinner, made a Memorial address in the Mittineague church, Sunday afternoon, May 28, and on the preceding Tuesday he gave the address of the evening at the League Group Convention in Charlemont.

Chicopee.—The good people of this church gave a very pleasant reception, on May 11, to their new pastor, Rev. O. W. Scott, and his wife. A very successful observance of the Epworth League anniversary was held on May 14. It was to be expected as a foregone conclusion that Mr. Scott would start a Junior League almost immediately on arrival. This he did. Twenty-seven children applied, on a Friday, for membership, and the following Sunday night all but one of these were at church. We predict a successful pastorate.

Mundate.—Rev. and Mrs. J. A. Day passed the twenty-fifth milestone of wedded life on Sunday, May 28. On account of Mrs. Day's poor health, no public notice of the event was taken. Her recent stay at a hospital brought all the improvement that was to be expected, but not all that was hoped for. She has returned home and the family are hoping for further improvement. Their marriage was solemnized in Hubbardston, May 28, 1874. Revs. J. S. Day and O. W. Adams officiating. H.

VERMONT CONFERENCE

St. Johnsbury District

Danville.—The first quarterly conference here very promptly voted an advance of \$100 in pastor's claim, and the next day the congregations gave almost double their apportionment to Montpelier Seminary. The pastor will make his next push for HERALD subscriptions. When he moves, something is likely to result.

St. Johnsbury Centre welcomes the first preachers' meeting of the year—a delightful village where Rev. Sylvester Donaldson is having a most favorable opening. This charge rightly regards itself favored, their pastor preferring this to some larger appointments on account of the precarious condition of his wife's health.

Plainfield.—The pastor, Rev. F. T. Clark, is pushing for enlarged work, organizing forces for Sabbath-school and other services in the eastern part of his parish.

Barre.—The Epworth Leaguers honored themselves and the whole great organization in their observance of the tenth anniversary. This opened with them, Friday, May 12, with reception, election of officers, and banquet. Sunday was League day, with an early prayer-meeting in charge of the newly-elected first vice-president, League sermon by the pastor, regular anniversary at 7 p. m., closing with a consecration service of special power and helpfulness long to be remembered. All reports were of the most cheering nature: A net gain in membership for the year of 21; average attendance at devotional meetings, 112; Epworth Heralds taken, 55, with 15 anniversary subscriptions to be added at once; all departments well officered, and all alive in their work.

Albany is opening most prosperously under the new pastor, Rev. A. G. Austin. New finan-

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cial plans have been adopted, and there were new communicants at the altar in the May sacramental service.

Cabot is pleased with the return of the pastor, Rev. I. P. Chase, and all are determined to make this year an advance on any other.

South Cabot.—Services in the south part of the town under Pastor Gorse, of Marshfield, are of the most hopeful character, with seventy-five in the congregation and more coming in almost every week. Several families from the east of the town help to sustain the growing interest at West Danville.

Evansville.—Great and sudden sorrow has come to the pastor's family. The four-year-old niece of Rev. Seymour C. Vail, who with her younger sister was finding a home with her uncle, died suddenly, of accidental poisoning, May 17. She was a bright, sweet child, quite winning the writer's heart on his first visit at the home. Rev. J. A. Dixon, of Barton Landing, officiated at the funeral on Friday, May 19.

J. O. S.

Montpelier District

Randolph.—A reception was given by the church and congregation to Pastor Rainey, Conference Evangelist Cooper, and Presiding Elder Davenport, all of whom have come here to live. The church "did itself proud," the decorations being beautiful, the attendance large, the greetings hearty, and the refreshments generous. Dr. A. C. Bailey presided with grace and dignity, the pastors of the other four village churches spoke words of greeting, and the parties welcomed also participated in the exercises.

Wardsboro.—Mrs. A. J. Martin, wife of our beloved local preacher at this place, has become hopelessly insane. Tender sympathy will be given Mr. Martin in his great grief. Mrs. Bartlett, wife of the pastor, is improving, and an aggressive movement against the enemy is planned by Mr. Bartlett for the near future.

Bondville.—Notwithstanding counter attractions, a good audience was present at a lecture by the presiding elder. A good feeling prevails in the community, and the outlook seems hopeful. Rev. E. R. Currier is the consecrated pastor.

South Londonderry.—Last year closed with several deficiencies in salaries; but some have already been met, and the others will be, and the record will thus be clean. Pastor Evans is pushing ahead.

Landgrove.—All bills for the past year have been paid, and paid more easily than usual. The gracious revival of last fall and winter has given new heart and hope to this charge, and Mr. Evans plans for another advance this year.

Ludlow.—The painting of the exterior of the church has been finished since Conference by the pastor and Epworth League president. The quarterly conference voted to construct an assembly room, kitchen, etc., in the basement, provided the same could be done without debt. Rev. J. E. Badger, the pastor, was elected chairman of the committee to raise the money and make these much-needed alterations.

Bellows Falls.—The hour for the Sunday evening preaching service has been changed until seven o'clock, and larger numbers are coming out. Pastor Lewis has been very busy in preparing the Conference Minutes, which are now out, and are issued in fine shape—complete and accurate, as is all of Secretary Lewis' work.

Pittsfield.—Two conversions have gladdened the hearts of Pastor Paroungian and his people, and a general assault on the enemy's works will be made ere long.

Mechanicsville and Cuttingsville.—This charge was left unsupplied at Conference on account of an unexpected vacancy. It will henceforth be

manned by Rev. George H. Bolster, A. M., B. D., who has settled in the parsonage and already begun his work. All bills for last year were paid in full. Much sympathy was felt for Rev. S. C. Vail and family in the loss of their little niece who had long lived in their family. Her death occurred through eating strychnine pills by mistake.

Proctorsville.—New horse-sheds are being built in the rear of the church edifice, thus providing greatly-needed accommodations for out-of-village attendants. The work and expense largely fall upon one generous member of the board. Two cornets and a violin now supplement the choir and pipe organ in leading the people in the singing. Rev. W. N. Roberts is the faithful pastor.

Springfield.—Mr. Howe, long the class-leader, has passed to his reward. He had been town representative, bank president, and a leading man in both church and town. Large numbers attended his funeral, fittingly conducted by Pastor Rowland. The finances of this church have grown much easier of late—a hopeful sign.

Putney.—Rev. W. E. Bennett was honored not only by an invitation to preach the local Memorial sermon, but also by a request to deliver the Memorial Day oration at Dummerston. The exterior of the church has been wonderfully improved by the coat of paint given it last year.

Rochester.—The people of this place turned out en masse to greet Pastor Sharp and his family, and provided all the concomitants of a most successful reception.

Brattleboro.—Johnson G. A. R. Post insisted on having Rev. R. F. Lowe come back to speak on Memorial Day. Everything starts off well at Brattleboro, and harmony and co-operation and consecration augur a successful year.

Montpelier.—Owing to the illness and death of his brother, and the protracted presence of his wife in the hospital at Yonkers, Rev. C. O. Judkins was able to preach but two of the first five Sundays of the Conference year. But the people are already favorably impressed with his ability and devotion.

Six Weeks Gone.—The Conference year is fast passing away, and its opportunities going beyond recall. Only two conversions have been reported from the whole district as yet. Let us be up and doing while the day lasts, for the night soon cometh.

RETLAW.

St. Albans District

St. Albans.—At the close of a successful five years' pastorate at St. Albans, Dr. and Mrs. C. S. Nutter were presented with a mantel clock, a parlor lamp, and two elegant parlor chairs. The spacious vestry of this church was recently transformed by the Epworth League into an attractive drawing-room, where the church gave a pleasant and largely-attended reception in honor of the new presiding elder of St. Albans District, Dr. C. S. Nutter, and his wife, and Rev. and Mrs. W. S. Smithers, the new pastor and wife.

W. F. M. S.—The St. Albans District Association of the Woman's Foreign Missionary Society held its fifth annual convention at Bakersfield, Vt., May 18. The convention was opened with the usual consecration service, led by Mrs. J. S. Allen, of Bakersfield. Mrs. Jeffords, the district corresponding secretary, reported seventeen auxiliaries, four new ones having been added recently. The work of Miss Danforth has brought many new members. Mrs. R. J. Chrystie, superintendent of Children's Work, reported 11 Mission Bands all in good working condition. New ones have been formed at Bakersfield, Swanton, Johnson and Sheldon. The president, Mrs. C. S. Nutter, of St. Albans, by request, spoke upon the meeting of the General Executive Committee at Indianapolis last October. After noontide prayer, led by Mrs. A. B. Truax, of Swanton, hearty, helpful words of encouragement toward the Society were expressed by each of the clergymen present.

The afternoon session was opened by a prayer and promise service led by Mrs. D. C. Thatcher, of Underhill. The following officers were elected: President, Mrs. C. S. Nutter; recording secretary, Mrs. X. M. Fowler; treasurer, Mrs. A. A. Aseltine; supt. Children's Work, Mrs. R. J. Chrystie. Mrs. Squires extended greetings in behalf of the sister society of the Congregational Church of Bakersfield. Roll-call and reports of auxiliaries, young people's societies, and chil-

dren's bands were conducted by Mrs. J. M. Jeffords. All auxiliaries were reported, and the reports were encouraging. Two young people's societies—one in Enosburg Falls and one in St. Albans—are supporting girls in India. After singing, an appropriate admonition, "Ask Somebody Else," was read by Miss Bertha Brooks, of St. Albans Bay. Miss Pomeroy, Conference secretary, conducted a Workers' Council, which consisted of a series of interesting papers, as follows: "Lucy A. Alderman Memorial," Mrs. L. O. Sherburne; "What a Young Woman's Society Can Do," written by Miss Elia Foster, and read by her sister, Miss Mabel Foster; "Can we Increase Our Contributions?" Mrs. Roby (Mrs. Scribner) also gave some thoughts upon the same subject; "Intelligence the Key to Success," Mrs. H. O. Ward. Miss Danforth then gave an address, followed by the children's hour.

The evening session began with a devotional service led by Rev. J. S. Allen, of Bakersfield. Mrs. Meade, a returned missionary who has spent thirteen years in Africa, told something of the work there, and Miss Danforth gave a very inspiring address upon the benefits to be derived by the Mission in Japan from one dollar, or the two cents per week for which the Foreign Missionary Society has asked.

FLORA VERNAL, Rec. Sec.

N. E. SOUTHERN CONFERENCE

Norwich District

District Preachers' Meeting.—The correct date of this meeting at Niantic is June 12-13; there is a mistake in the date on the printed program which the brethren have received. It is hoped that a large number of the preachers and their wives will accept the very cordial invitation of the pastor, Rev. J. E. Johnson, and his large-hearted people. We are authorized to announce a fine sail for Wednesday, June 14, as in the plan of the pastor. Make your arrangements so as to stay over and take in this very enjoyable feature of the gathering.

Moosup.—The pastor, Rev. John Oldham, has been suffering for several weeks from a painful accident to one of his eyes. An operation has been successfully performed by an eye specialist, and a speedy recovery is looked for. This is the first time in a ministry of twenty-seven years

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that sickness of any kind has kept Mr. Oldham from his pulpit. This is an excellent record for a man who has been several times reported dead by the secular papers. The liquor traffic and all the other foes of righteousness have found him to be a very lively corpse. Rev. E. M. Anthony, a former pastor of the church, has supplied the pulpit for two Sundays with great acceptance. "The Man Who Spoiled the Music," a temperance service by Rev. Mark Guy Pearce, with music arranged and adapted by Ira D. Sankey, was the subject of an interesting and successful service, Sunday evening, May 21.

Jewett City.—For the first time in its history Jewett City has welcomed its pastor to the beginning of his fifth year of service, and the reception, held at the parsonage, was an occasion of special interest. Rev. E. M. Anthony delivered a very cordial and fraternal address of welcome. Mr. Walpole, in behalf of the Epworth League, presented Mrs. Braley with a beautiful bouquet of flowers; and a May-basket well filled with good things was left as a souvenir of the occasion. The pastor, Rev. M. T. Braley, and his wife expressed their grateful appreciation of the kindness shown them by their parishioners. The year opens with a very promising outlook. The prayer and class-meetings are well attended, and good congregations greet the pastor in his Sabbath ministrations.

Mashapaug.—Presiding Elder Bates has appointed Rev. Clinton E. Bromley, of Norwich, pastor in charge of the church here, and he began his work Sunday, May 28. Mr. Bromley has rendered very efficient service in several places, and his appointment to this pleasant charge is a fitting recognition of his devotion and fidelity.

SCRIPTUM.

Providence District

East Weymouth.—Sunday, May 14, the Epworth League held anniversary exercises. At 5.30 a. m. a sunrise prayer-meeting was held, which was well attended. At 10.30 the pastor, Rev. A. W. Kingsley, preached a practical and helpful sermon. In the evening the program as arranged by Secretary Schell was listened to by an unusually large number of League members and their friends. Since February, services have been held in the church lecture-room. The repairing and beautifying of the auditorium is nearly completed. It is expected the church will be reopened the last of June.

St. Paul's, Providence.—The Evening Telegram of May 31 contains a report of the eloquent oration delivered by Rev. J. A. L. Rich before the members of George H. Browne Post on Memorial Day.

Newport, First Church.—The annual meeting of the Epworth League was held May 2. The literary work of the year has proved attractive and instructive, especially in a series of papers on church history from the first century to the times of the Wesleyan movement. On May 3, at 4 o'clock p. m., two members of the Yale Missionary Band, Messrs. Gage and Vickery, held meetings here, and in the evening at 7.45 in the United Congregational Church. Much interest was manifested, and two or three new missionary libraries will be purchased by young people's societies. The First Church has contributed more than a dollar per member on the average to missions annually. The pastor, Rev. J. H. Allen, thinks there is still room for improvement both in contributions and missionary knowledge. The Epworth Leagues of this church and the Thames St. Church combined last autumn and purchased a missionary library.

KARL.

New Bedford District

Whitman.—Rev. Geo. E. Brightman has entered upon the work in this live church with his characteristic enthusiasm. All departments are making rapid progress under his practiced leadership. Great interest is manifested in the preaching services, especially Sunday evenings. The Sunday-school bids fair to crowd the rooms. League anniversary was observed. The day began with a 6 a. m. prayer-meeting. At 10.30 the pastor preached a stirring sermon on "The Demands of the Age." The regular program was successfully rendered in the evening.

Fall River, Brayton Church.—A final farewell was given to the retiring pastor, Rev. R. M. Wilkins, and wife, April 19. The Ladies' Aid presented an album quilt. The former pastor repaid in a few well-chosen words, wishing the

church the largest success in its work with the new pastor, Rev. E. E. Phillips.

Wareham and East Wareham.—The new pastor, Rev. Wm. H. Butler, and family have been cordially received by both churches, receptions, pound parties, and May basket surprises assuring the new comers of a hearty welcome. Mr. Butler finds the charge an extensive one. In addition to the two churches there are three places where preaching is wanted. The Memorial sermon before the G. A. R. Post was preached by the pastor, and Rev. Noble W. Everett, a local elder, was the orator of the day, May 30.

New Bedford Social Union.—The annual meeting and banquet was held in County St. Church, Monday evening, May 15. There was an unusually large attendance. Mr. M. F. Lewis, the president, called the meeting to order. The reports showed the affairs of the Union to be in an improved condition. A new constitution was adopted. Mr. Lot B. Bates will occupy the president's chair for the coming year. After the introduction of the new pastors—Rev. L. H. Massey, of Acushnet, and Rev. L. M. Flocken, of Allen Street—Hon. Wm. S. Greene, of Fall River, member of Congress, was introduced as the speaker of the evening. In his opening remarks Mr. Greene said: "I hold my right to be among you tonight by a greater honor than that of being a member of Congress. I am a Methodist." Mr. Greene's address was much enjoyed.

Cottage City.—On the evening of May 4 the Epworth League gave their new pastor, Rev. R. M. Wilkins, and wife a reception at the home of Mr. and Mrs. Christopher Look on Newport Ave. The spacious residence was crowded with friends, young and old, who were introduced to the pastor and his wife by the president of the League, Mrs. Addie Ripley, assisted by Miss Lizzie Rice, secretary. Rev. M. J. Talbot, D. D., offered prayer. This was followed by musical selections and general sociability. The year opens encouragingly for pastor and people. The Ladies' Aid Society have renovated the parsonage and added new carpets. It is now, as it has always been, a desirable home for a Methodist minister.

L. S.

Martha's Vineyard Camp-Meeting.—The spring meeting of the directors of the Martha's Vineyard Camp-meeting Association was held at Cottage City, May 26. Rev. Dr. S. F. Upham, chairman, presiding. William H. Washburn, of Providence, R. I., Iram N. Smith, of Fall River, and Joseph L. Cushing, of East Weymouth, were chosen directors to fill vacancies. An able committee was chosen to visit Ocean Grove, N. J., to study methods which have been there found helpful. A special committee was chosen to confer with President McKinley, and induce him to visit this famous summer resort during the present season. Dr. W. V. Morrison, who is chairman of this committee, was the President's teacher in his boyhood. The committee on religious services was requested to deliberate and decide as to the propriety and feasibility of producing one of the great oratorios this summer at the Tabernacle, previous to the opening of the camp-meeting. The program for the religious services is about completed, and a good season is apparently assured. The president of the Association, Rev. Dr. Talbot, has charge of the services during July and August. During the season it is expected that Rev. Drs. A. J. Palmer and James M. King, of New York, will preach; and Bishop Mallalen is to preach during the meeting. In the first part of the season lectures and entertainments are to be provided for the pleasure and profit of the cottagers. The

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MAINE CONFERENCE

Augusta District

North Anson.—Rev. J. E. Clancy has done excellent work on this charge, and his labors are highly spoken of by all. The people rejoice over his return to them for another year. Several deaths have brought sadness to the church. The presiding elder assisted the pastor at the funeral services of Miss Etta Hilton, May 18. She was one of the most active workers in the church and Sunday-school, and her death is keenly felt by the whole community.

Madison.—The new pastor, Rev. S. E. Leech, has been very cordially received. Some difficulty was experienced in finding a house for the pastor's home. It has been decided to build a parsonage at once, and a committee has been appointed and a lot decided upon a convenient distance from the church.

Skowhegan.—Rev. E. T. Adams is taking hold of the work here with his accustomed energy, and while there was disappointment over the

removal of Rev. B. C. Wentworth, the church has received Mr. Adams most cordially. The outlook is good for a successful year.

Augusta.—Rev. E. S. Stackpole, D. D., has returned here for the second year. His scholarship has given him a high standing in the city, and his people have accorded him a hearty reception.

Mt. Vernon and Vienna.—The difficulties in this field are wisely met in the appointment of Rev. Cyrus Purinton as pastor. The people feel that the right man has come to them, and are much encouraged. The scenery on this charge is beautiful. The ride taken by the writer, in company with the pastor, over the hills and along the shores of the lakes, was most delightful.

Kent's Hill.—On every hand we hear commendations of the work of Prof. Trefethen as acting president. Rev. W. F. Holmes has been given a cordial welcome to this important pastorate.

Waterville.—As is always the case where Rev. Geo. D. Lindsay is pastor, the church is advancing on all lines. Plans are under way for the improvement of the church edifice at a cost of several thousand dollars. At the first quarterly conference it was unanimously voted to add \$100 to the pastor's salary.

Gardiner.—Everything is on the up-grade in our church. Rev. A. A. Lewis, the pastor, rejoices with the people in the indications of a year to be even more successful than the past two years. It is a delight to attend their Sabbath evening prayer-meeting. The Sunday evening service is not a problem needing to be solved in this church.

North Augusta.—This charge is delighted with the return of Rev. W. L. Phillips for the third year, and the people here show their appreciation in many substantial ways.

Hallowell.—Rev. D. E. Miller enters upon the work of his second year with good promise of success. The League here observed anniversary Sunday with a very interesting program. Each department was reported and interesting addresses given by the president and the pastor. Happy is the man who is pastor at Hallowell!

Farmington.—Rev. W. P. Lord enters upon his work here after spending five very successful years at Kennebunk. He has been most cordially welcomed to his new field. A delightful reception was given to him and Mrs. Lord in the church parlors which were decorated for the occasion. Welcoming addresses were given by representatives from the various departments of the church, including the children. Five little girls, each with a bunch of flowers, gave an address in concert and presented the flowers.

Emden.—A new Sunday-school library has been started here through the efforts of Rev. J. E. Clancy, the pastor, and by the generosity of Prof. Geo. C. Purington of the Farmington Normal School, who has given twenty volumes toward it.

Personal.—The presiding elder of the district has finally settled upon Auburn as his home, as it is the most convenient point for train service. C. F. P.

Farmington.—The pastor, Rev. W. P. Lord, writes: "I am glad to write the following concerning the influence and general effect of the last session of the Maine Conference upon Farmington, where it was recently held. The people anticipated much from the Conference and were not disappointed. Expressions of approval and satisfaction are heard on every hand from the various churches and the people in general. The influence of the preachers in the homes was wholesome and Christian, and Methodism was blessed and stimulated by it."

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Portland District

Alfred.—The people already speak well of their new pastor, Rev. D. R. Ford. The congregations and social meetings evidence increasing interest. The quarterly conference voted to make the pastor's claim the same as last year, and all expressed faith in a prosperous future for the church.

Sanford.—The renovated church is the pride of the self-sacrificing people here. New members are being added, and every department of church work is showing new life. A very pleasant reception was given to the pastor and his family soon after Conference.

Maryland Ridge.—On Monday, May 22, Revs. I. Luce and A. K. Bryant, with their wives, and Revs. Milward, Stanley and Thayer, took dinner at the parsonage at the invitation of the pastor and wife and spent several hours in conversation and prayer. Similar meetings are frequently held on this part of the district, under the auspices of the "Oxford Club."

York and Kittery.—Revs. C. C. Whidden and Geo. C. Andrews report hearty welcomes to their new fields of labor, as well as formal receptions given in their honor. E. O. T.

NEW HAMPSHIRE CONFERENCE

Manchester District

St. Paul's, Manchester, seems gratified with the pastoral service of Rev. S. McLaughlin, transferred in exchange for Dr. Rowley, returned to the Troy Conference.

Important.—All societies please make collection for General Conference expenses equal to claim for Episcopal Fund, and send to C. R. Magee in Boston not later than July 1.

G. W. N.

Concord District

West Thornton and Ellsworth.—Rev. A. P. Reynolds is beginning his third year on this charge. The outlook is very hopeful. Congregations are larger than last year. They are expecting a year of success in soul-saving. At our recent visit the day was rainy and cool, so that congregations were small. We had a chance to preach three

times, hold two quarterly conferences, conduct two sacramental services, and ride thirty miles. It did not completely finish us, for the next day we were on the train at 5.30 A. M. bound for the boundary commission at Boston.

Memorial Day.—Several of our pastors had a part in these services either to preach the sermon on Sunday or to speak on Tuesday. Revs. W. M. Cleveland at Plymouth, E. C. E. Dorion at Ashland, and D. Onstott at Bristol, did both. Mr. Cleveland's Tuesday address was at Yarmouth, Mr. Dorion's at Ashland, and Mr. Onstott's at Whitefield. Rev. N. L. Porter spoke at Warren, Mass., and the presiding elder at Derry. No doubt others of our brethren were on duty of whom we have not heard.

Concord, First Church.—Dr. Hills "dropped a stitch in his back" on a recent Saturday, so that he was compelled to be in bed for some days. Rev. E. R. Wilkins very kindly filled his pulpit on Sunday. He is all right again.

Baker Memorial.—There are good congregations and an earnest spirit with many. They are working a good financial plan that yields them now about \$28 a Sunday. The pastor's wife, who last year was laid aside much of the time by sickness, is ready for work this year, as is indicated by the fact that she has made since Conference 236 calls in company with her husband. This does not cover all his work in this line, for he has already made 487. A good year's work is anticipated.

Personal.—The friends of Rev. Elihu Snow will be glad to learn that he has so far recovered that he expects to preach during the summer. He has engaged to supply the Union Church at York Beach for the season, and has already entered upon his work. He gave the Memorial address at Hillsboro Bridge.

Rev. J. L. Felt preached before the G. A. R. at Lancaster, and gave the Memorial Day address at Stratford.

A great sorrow has come to the home of Rev. Geo. J. Judkins, of Bristol, in the death of his son, Geo. D. He was a young man of sterling worth, an excellent Christian brother, highly respected in the community. He had been sick for

[Continued on page 740.]

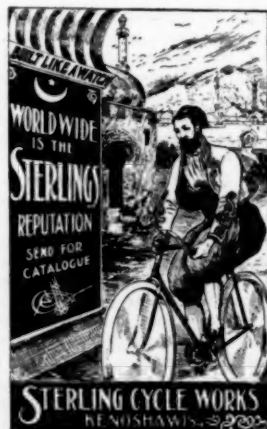
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CHURCH REGISTER

HERALD CALENDAR

Norwich Dist. Min. Asso. at Niantic, Ct., June 12-13
 New Bedford Dist. Min. Asso. at Summerfield Church, Fall River, June 12, 13
 Dover Dist. Pr. Mtg. at Raymond, June 12, 13
 Bangor Dist. Min. Asso. at Dover, June 12-14
 Central Circuit Pr. Mtg. at South Framingham, June 13
 Martha's Vineyard Camp-meeting, Aug. 26-27
 Rockland Dist. Min. Asso. at Boothbay Harbor, June 26-28

POST-OFFICE ADDRESSES

Rev. Charles F. Parsons, Auburn, Me.
 Rev. G. W. Buzzell, 14 McKean St., Nashua, N. H.
 Rev. E. O. Thayer, Deering Centre, Me.

W. H. M. S. — A floating auxiliary of the Woman's Home Missionary Society, to be called "The Lucy Hayes Memorial," has been formed in the New England Southern Conference, to which may belong all who desire to help the cause by the payment of \$1, and who do not wish to join a local auxiliary, or are located where there is no such auxiliary. Miss M. A. Winchester, 1 Central Ave., New London, Conn., is authorized to receive and receipt for such contributions from any one. Mrs. J. A. SOUTHARD, Conf. Cor. Sec.

W. F. M. S. — The regular meeting of the Executive Board of the W. F. M. S. will be held on June 14, at 10 a. m., in the Committee Room, 36 Bromfield St. A. W. PRINNEY, Rec. Sec.

PRINCIPAL WANTED. — Mallallen Seminary, Kinsey, Ala., wants a principal. A man possessed of the true missionary spirit, who is willing to work for a small salary, can find in this school one of the grandest openings for doing good that can be found in this great Southland. If he has a godly wife of the same spirit, it will not prejudice the matter. Address Rev. Geo. M. Hamlen, D. D., Cottage City, Mass.

DOVER DISTRICT UNION MEETING of the Woman's Home and Foreign Missionary Societies will be held at Somersworth, N. H., Thursday, June 8, commencing at 11 o'clock. Dr. I. E. Chase, of Haverhill, will give an address on "Personal Observations in Rome."

Lunch will be served by the ladies of Somersworth. H. B. L. PERKINS, Sec.

ASBURY GROVE DIRECTORY. — Pastors of churches in the Lynn District may have for distribution copies of the Asbury Grove Directory by paying express charges. Send word of number desired to "Directory," 422 Washington St., Gloucester, Mass.

W. F. M. S. — The annual meeting of the Springfield District Association of the Woman's Foreign Missionary Society will be held in Appleton St. Church, Holyoke, Thursday, June 15. Sessions at 10 and 2. Papers will be read by Mrs. O. W. Scott and Mrs. Phoebe Stone Beeman. Miss Clementina Butler, of Newton Centre, will give the address of the afternoon. Auxiliaries will please not fail to send reports.

Electric car passes the church. Lunch will be served by ladies of the church at 15 cents a plate. All are cordially invited.

Mrs. W. FAYETTE WHARFIELD, Rec. Sec.

UNIVERSITY OF MAINE. — Commencement week, June 10-14. Saturday, June 10, 8 p. m., Junior prize exhibition in the Town Hall. Sunday, 8 p. m., baccalaureate address by Rev. S. C. Beach, pastor of Independent Congregational Church, Bangor. Monday, 10 a. m., convocation in the College Chapel; 2:30 p. m., Class Day exercises; 8, memorial services. Tuesday, 10 a. m., exhibition drill on the campus; 3 p. m., reception by the fraternities; 8, reception by the president. Wednesday, 10:30 a. m., Commencement exercises; 1 p. m., Commencement dinner; 3, meeting of Alumni Association; 8, Commencement concert.

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MARRIAGES

STICKNEY — SCRIBNER — In Athens, Maine, May 28, by Rev. M. S. Preble, Merton H. Stickney and Emma E. Scribner, both of Athens.

DAVIS — ROBINSON — In Athens, Maine, May 29, by the same, Turner Davis and Ida May Robinson both of Solon, Maine.

HIGGINS — PLUMMER — In Georgetown, Me., May 24, by Rev. O. F. Smith, Arthur G. Higgins of Arrowsic and Addie L. Plummer of Georgetown.

PORTER — LOCKWOOD — In Providence, R. I., May 24, by Rev. D. L. Brown, David N. Porter, of East Thompson, Conn., and Mrs. Lydia A. Lockwood, of Providence, R. I.

CORRECTION. — The statistics given in the Maine Conference Minutes for 1898 for North Auburn and Turner are for North Auburn alone; no returns were sent in from Turner.

WILBUR F. BERRY, Sec.

MAINE WESLEYAN SEMINARY AND FEMALE COLLEGE. — Anniversary week. Friday, June 2, examinations. Sunday, 2 p. m., baccalaureate sermon, Rev. W. F. Berry; 7:30, missionary meeting of the religious societies. Monday, examinations; 8 p. m., prize declamations. Tuesday, 9:30 a. m., base ball game; 3 p. m., field day athletics; 8, memorial service for President Chase — address by Rev. O. A. Littlefield; 9, art exhibition. Wednesday, 9 a. m., class day exercises; 2 p. m., annual oration, Rev. Dr. Nathaniel Butler; 3:30, reception of visitors by the literary societies, and art exhibition; 5, ivy-day exercises by class of '99; 8, Commencement concert. Thursday, 9 a. m., graduating exercises; 2 p. m., alumni dinner; 8, reception by the faculty.

S. S. WORKERS' UNION. — The June meeting of the Methodist Sunday-school Workers' Union will be held in Bromfield St. Church, Monday, June 12. Social hour, 5:15 to 6:15; supper, 6:15; evening program, 7. Addresses will be given by Miss Maizie Blaikie on "Sympathy in Child Training," and by Prof. Walter Sargent on "Art in the Sunday-school." Also a discussion on "What Can be Done to Improve the Senior Department of the School?" by Hamilton S. Conant, State secretary of Mass. S. S. Association, and members of the Union who have ideas to offer. Music will be rendered by Rev. F. B. Harvey of Winchester, soloist, Miss S. Ella Morse of Dorchester, cornetist, and Miss Metta Putnam of Dorchester, accompanist. Tickets for this meeting are now on sale at the Book Room. Members, 50 cents; non members, 75 cents. Admission to exercises, 25 cents. W. F. MOORE, Sec.

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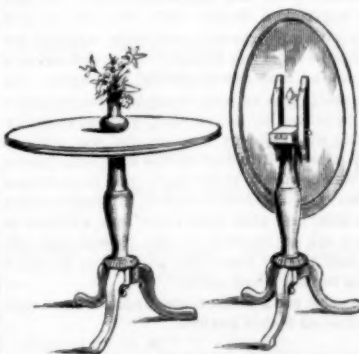
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The Fitchburg Railroad's summer schedule will take effect June 5th, when several important changes will be made. The "Continental Limited" fast express will leave Boston at 11 A. M. daily, arriving at Chicago the following afternoon at 3 o'clock and at St. Louis the next day at 6:30 P. M. Sleeping car service to both places, and parlor car will be attached to this train (week days only), arriving at Troy at 4.45 P. M. The express train leaving Boston at 9:30 A. M. will be continued as at present, arriving at Troy at 3:15 P. M., through parlor car service to Binghamton, N. Y., via D. & H. C. Co. The 3 P. M. daily St. Louis Express, through sleeping car service to Chicago and to St. Louis, will be continued on present time, but the Pacific Express now leaving Boston, through sleeping car to Chicago, at 7 P. M. will leave at 8 P. M., making same time to Western points. The Green Mountain Flyer, parlor car service, will leave Boston at 11:30 A. M. instead of 11 A. M., making half an hour quicker time, and the Montreal Night Express, through sleeping car, will leave Boston at 8 P. M. instead of 7 P. M., present time.

Commencing July 10th the Saratoga train will leave Boston at 11 A. M., arriving at Saratoga at 5 P. M.

There are other important changes in the suburban service, and Boston and Fitchburg service, for which see local time tables.

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OBITUARIES

Under the cloud we pass,
The cloud that dims our skies,
The hot tears blur our eyes,
We enter the cloud, alas!

We mourn for our darling gone;
For the days that come no more,
With her laugh at the dear home door:
We are desolate, being alone.

Aye, friends, we are under the cloud,
So white, and chill, and thick,
And the heart grows faint and sick,
So fast do the wan thoughts crowd.

But the cloud has an upper side,
And somewhere out of the blue
Our darling is looking through,
And our sorrow is glorified.

— Margaret E. Sangster.

Hill. — Mrs. Harriet S. Hill was born in East Bridgewater, Mass., Feb. 9, 1833, and died Feb. 11, 1899.

Mrs. Hill was the daughter of Hannah and William Derry. She married Lorenzo Hill and moved to Hanson when but a girl. She was converted when young and became a member of the Bryantville Methodist Episcopal Church, May 6, 1855. She retained her membership in this church until, after a very severe sickness, she received the call to come up higher. She was one of the oldest members of the church, and though deprived of attending its services through distance and feebleness, she nevertheless maintained an interest in the society.

She leaves a husband and several children and grandchildren to cherish the memory of a good and Christian mother.

The funeral services were in charge of her pastor, at the home.

J. O. R.

Giles. — Mrs. Sarah (Nutter) Giles, widow of the late Charles Giles, whose obituary appeared in this paper, March 23, 1898, fell asleep in Jesus, March 16, 1899. Mrs. Giles was born at Wiscasset, Me., Dec. 2, 1814, and was, therefore, aged 84 years, 3 months and 14 days.

When thirteen years old she experienced saving faith in Christ, and when fourteen united with the Methodist Episcopal Church at Wiscasset, of which church she was a member until she united with the Methodist Episcopal Church at East Boothbay, Me., where she remained a member until called home.

Mrs. Giles was twice married. Her first husband was Capt. Freeman Trask, of Edgecomb, Me., to whom she was wedded in November, 1847, and with whom she lived only two years, when he was lost at sea in December, 1849. Capt. Trask was a widower, and she had the care of his family until her marriage with Mr. Giles, March 18, 1854, who was then a widower having seven children living, to whom she became all that a mother could. To Mr. and Mrs. Giles two daughters were born — Fannie, who died seventeen years ago, and Mrs. Alonzo Matthews, with whom she has spent her remaining years so peacefully. This daughter and Mrs. Lottie Knight, a half-sister of Mrs. Matthews, are the only children now living of a family of eleven. In addition to the care of her own family, Mrs. Giles assumed the care of Miss Mamie Hilton when she was an infant, and was to her all a mother could be until her marriage.

Mrs. Giles' life was truly a life of self-sacrifice. She was quiet and unassuming, but one of those people one always delights to meet. It was her desire to go home when she could perform no more duties. This was granted her, as she helped with the household work until within a few days of her death. To her heaven was a reality, and she had a strong desire to depart and be with Christ and loved ones.

The loss to her daughter, Mrs. Matthews, is felt most keenly, as she was her constant companion and care; but she has her mother's God to lean upon, and He is her comfort and consolation in this time of sorrow.

It was the privilege of Mrs. Giles' pastor to call upon her frequently, and she was never too busy

to talk of the things concerning the kingdom. The end came suddenly, but she was found watching for her Saviour. For more than seventy-one years her life has been one of faithfulness. She has always had the confidence and esteem of the community where she has resided.

The funeral services were conducted by the writer, from the home where she had passed so many happy years. The text upon which remarks were based was Rev. 22: 14: "The memory of the just is blessed." The bereaved ones have the sympathy of the whole community in their great sorrow.

B. S. FIFIELD.

Davenport. — Alonzo C. Davenport died in Brattleboro, Vt., April 18, 1899, aged 62 years.

He was born in Sunderland, Vt., and his youth was spent in Arlington. While yet in his teens he came to Brattleboro, and became a clerk in a business house. As clerk, partner and sole owner he toiled diligently until, some fifteen years ago, impaired health compelled his retirement from business. Few men have held more positions of trust and responsibility, and none have been more faithful in public service. He was interested actively in all that made for the public good. The Cemetery Association, the Brattleboro Free Library, the Home for the Aged and Disabled, the Society for the Prevention of Cruelty to Animals, are all greatly indebted to him, and his active interest in all these continued to the closing days of his life.

More than forty years ago he became a member of the Methodist Episcopal Church, under the ministry of Rev. D. W. C. Huntington, and our church in Brattleboro has ever found in him a wise adviser and a generous supporter. He carried his full share — and far more than his share — of the burdens of the church to the closing hours of his life. His last appearance in public was Jan. 30, when he went in pain and peril to the church to aid in meeting its financial need.

For many years a great sufferer, and suffering beyond the power of words to describe in his last sickness, he yet triumphed through grace. In the face of death he calmly made his final arrangements for going hence.

He rests, and no one can wish his return hither. Very many have found him a friend indeed. His funeral was held, April 21, in charge of a former pastor, Dr. E. C. Bass, of Providence, R. I., in the church, a large gathering of citizens being present, many business places closing for the occasion. "A man of unspotted integrity" is the testimony of his fellow-citizens.

W. R. GEDDIS.

Davis. — William Davis was born at Northfield, N. H., Jan. 10, 1820, and died at Piermont, N. H., Feb. 3, 1899.

In 1842 Mr. Davis sought and found the Saviour, and for fifty-seven years lived a consistent Christian life. On Nov. 30, 1843, he was married to Sarah Adams Torsey. Three children were born to them — Gilman, who died in youth, Amanda T., and Anna E., who survive their father.

In March, 1894, he sustained a severe shock which paralyzed his left side, and from that period until the time of his death he was unable to even turn himself in bed. Although he often suffered intense pain, and was conscious of the fact that he must soon depart this life, yet he was ever cheerful and hopeful, patiently waiting for the summons from the Father. He loved to talk of his Saviour, and one could not call upon him without feeling as he went away that he had been greatly benefited by conversing with this godly man. His wife rejoices because she was able to tenderly care for him during the five long years that he was confined to his bed. She is trusting in the Saviour, and finds comfort in the thought that the dear one with whom she was obliged to part is on the other side in the presence of his Master, and with "beautiful beckoning hands" is calling for his loved ones.

The funeral took place at the home, Feb. 6, and was conducted by his pastor.

A. M. SHATTUCK.

Nutter. — Dora A. Nutter, late of Dexter, Me., was born Sept. 13, 1856, and departed this life, March 23, 1899, aged 42 years, 6 months and 10 days.

Mrs. Nutter was the daughter of Oringe and Sarah A. Jewett, elect saints, and members of the Methodist Episcopal Church in Dexter. She could not remember the time she did not pray and attend Sunday-school. Her parents were of the sterling New England type — hardy, indus-

trious farmers, whose religion was a principle and not a sentiment; hence their children were early taught those things necessary to the development of their Christian character.

Mrs. Nutter was married, Aug. 19, 1877, to Rev. Hiram B. Nutter, and for several years, while he was connected with Conference, she shared with him the hardships and joys of itinerant life. She was a model wife and a faithful assistant to her husband. At all their appointments she was very helpful and universally beloved. Her name should have been called "Dorcas," for her aims-deeds were many; her life and character shone in a resplendent light by her daily communion with God.

She became the happy mother of six children, who, inheriting the intellectual traits of their parents, are bright, intelligent, scholarly and religious. Happy the mother of such children; happy the children of such a mother! By a sad accident she came to an early grave, beloved and lamented by all. Heaven is richer by her presence. "Blessed are the dead which die in the Lord."

O. H. FERNALD.

Stiles. — Mrs. Martha (Stone) Stiles was born in Peru, Vt., March 1, 1806, and died in Peru, March 9, 1899, at the home of her son Samuel.

Like a shock of corn fully ripe, she came to her end. A woman remarkably well preserved in mind and body, she bade fair to live another seven years and so round out a century of life; but, taking cold, pneumonia set in and in a few hours did its fatal work.

Mrs. Stiles had always been a leader in society, living a life of industry and toil. She had long been an active Christian in the church. She came from long-lived ancestors. She lived in the very early days of Methodism in these parts and joined the society at its organization, Feb. 22, 1822, being nearly sixteen years of age at the time. An uncle, Josiah Stone, who came to Peru from Gardner, Mass., in 1808, and his brother Samuel were also of the original members. Harvey and Hezekiah Stone, sons of Josiah, now live on the original farm, and are both worthy members of the Methodist Church in Landgrove, which grew from the society thus early organized.

The last days of Mrs. Stiles were full of pleasant things. In the home of her son Samuel all was done and given that could make her life pleasant.

Her funeral was largely attended by friends and townspeople, who recognized the loss of perhaps the last ancient landmark in Peru. May her mantle fall on others who, departing, will leave footprints, as did she, on the sands of time, "Footprints that perhaps another, seeing, shall take heart again."

W. A. E.

Beal. — Mrs. Helen Beal was born in Kings-ton, Mass., Aug. 3, 1844, and died in Bryantville, Mass., Dec. 12, 1895.

Mrs. Beal was the daughter of Lewis F. and Lucy S. Gray. She married Alonzo Beal, of

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Hanson. She was sorely afflicted at various times, but was wonderfully sustained by the Everlasting Arms. She united with the Methodist Episcopal Church of Bryantville, Sept. 6, 1885, where she was a constant attendant and an earnest worker up to the time of her last sickness. She was of a cheerful disposition, and the whole community was influenced by her sincerity and felt the power of her noble, self-sacrificing life. She filled many church offices very acceptably and is sorely missed in both church and Sunday-school.

It was a pleasure to her to think that God had spared her life to see her two children grow up to become men of God and pillars in the church. They miss her, for it is largely due to her noble efforts and godly training that they are living noble, good and useful lives. Among her last utterances was, "I want to be all that God wants me to be."

The funeral was conducted by her pastor at the home, and the assembling there of nearly the whole village was a beautiful token of the hold her pure and sincere life had upon the community. A beautiful life ends not in death.

J. O. R.

Dunn.—D. M. C. Dunn, the subject of this sketch, was born in Poland, Me., July 8, 1815, and died in Portland, Me., May 20, 1899.

He was converted in his native town at the bedside of a dying sister at twenty-one years of age. He came to Portland in 1846 and soon after entered the millinery business, in which he remained till one year ago. In 1847 he joined a small band who were worshipping in the ward room on Brackett St. and who afterwards became the charter members of the Pine St. Methodist Episcopal Church.

He was educated in the public schools and at Kent's Hill. In early manhood he married Miss Clara Scott. Mrs. Dunn was a model wife and mother, and possessed many rare qualifications. She passed on before him twenty years ago. Of their nine children three survive him—Mrs. J. H. Morris, of Portland; Mrs. R. J. Kenniston, of Melrose, Mass.; and Mrs. John C. Bean, of Cambridge, Mass.

Mr. Dunn was a man of more than ordinary ability. The most remarkable characteristic of his life was his extreme loyalty to Methodism, to the church at Pine St., and to the pastors. During all the trials of this church he was always ready with purse and voice to help. His prayers and testimonies were never wanting. In his later years he grew more and more spiritual; and those who knew him were eye-witnesses that he walked with God. Nothing but sickness or absence from home detained him from the house of God.

He was in person as straight as a palm tree, youthful in his general appearance, quick of discernment and refined in manner. He was a good reader of human nature. A fair prospect to live out the century was before him when a painful accident occurred which resulted in his death. There was a partial recovery for several weeks, but his step grew more and more feeble till his life went out in great peace without apparent suffering.

He was buried from Pine St. Church, May 23, the services being conducted by the pastor. One of God's noblemen has fallen.

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The Conferences

(Continued from page 736)

a few weeks only. He leaves a widow and little boy probably nine or ten years old. He was a hard-working young man on the farm with his father, and to fill his place will not only be difficult, but impossible.

The Conference boundary commission met at Boston, May 29. No conclusion was reached.

The Commission on the Twentieth Century Thank Offering met at St. Paul's Church, Manchester, May 28, and organized for work. A plan was carefully outlined which will appear in the HERALD. [See page 710.] B.

Dover District

Amesbury.—The carriage business is better than it has been before for several years. This gives a cheerful aspect to the town. Methodism, being an essential factor, rejoices. All the old bills for the last year were settled before Conference. Rev. H. D. Deetz was given a hearty welcome. There was a public reception extended by the church and the town. The parsonage has been materially improved.

Lawrence, First Church.—Sunday, May 23, was debt-raising day at this church. The organ debt, with some other arrearages, amounted to \$1,900. After the pastor's sermon, the matter was presented, and more than the amount required was quickly subscribed. Believed of a debt of long standing, the congregation sang the doxology with great heartiness. Epworth League anniversary was observed, two other chapters uniting. The program included special music. The pastor, Rev. F. O. Rogers, gave a fine address on "The Optimistic Worker." Rev. W. J. Wilkins, of Methuen, assisted in the service. It was a delightful evening.

Lawrence, St. Mark's.—No pastor has received a heartier welcome than Rev. W. J. Atkinson at St. Mark's. Old and young turned out en masse to greet him. The field is white for the harvest, having been faithfully cultivated by Rev. W. S. Searle. There are signs already that the reaping time is at hand.

Merrimacport.—Rev. W. S. Searle finds a hopeful and enthusiastic people. Rev. M. T. Cilley, one of our most honored fathers, continues to reside here, working on his little farm and preaching at North Danville and South Danville. W. W. Paine, of Paine, Webber & Co., Boston, has given to the Ladies' Circle \$100 for church purposes.

Haverhill, First Church.—Rev. L. R. Danforth is nicely settled on Portland St., where he is pleased to receive his brethren or members of his parish. He is anxious for souls, and has no fear but that the good people will take care of him. Congregations and interest are increasing.

Haverhill, Third Church.—The kindergarten connected with the Sabbath-school is a great success. It has many visitors from the city. A chapel is to be built at Nicholsville.

East Rochester.—Rev. S. C. Keeler and wife have returned from a visit to New York and Connecticut. Mr. Keeler gave an address before the Y. M. C. A. of Rochester, May 28. The shoe shop has closed up business, with no immediate prospect of resumption. Church finances are fully up with last year.

East Kingston.—This society is prospering and happy under the pastorate of Rev. C. W. Martin, a student in Boston University. The salary has been increased \$95. Congregations are larger than last year.

Raymond.—The business of the town is picking up. The shoe shop has started again under a new management. A creamery has been located in the village. There is now employment for all at home, and strangers are coming in. There is an increased attendance upon the social means

of grace, and a spiritual quickening. The District Preachers' Meeting will be held with this church, June 12 (evening) and 13.

Newfields.—The removals from town during the past few years have been many, owing to the closing of the machine shop. Our society has been correspondingly weakened in membership, but not in faith. It was feared that the pastor's salary might have to be reduced, but help from unexpected quarters last year, with a gift of \$50 this year from Mr. Kendall of Boston, son-in-law of Mrs. Dr. Pike, enables the society to keep everything up to the usual standard. Rev. W. B. Locke and wife have been kindly received, and there is mutual satisfaction.

Hedding Camp-ground was never more attractive than at this season of the year. Quite a number of families have already established themselves here for the summer.

The committee on General Conference expenses are very anxious that the full amount apportioned to each church be collected and forwarded to 150 Fifth Ave., New York, by the first of July. The amount is the same as that apportioned for the Bishops. Let Dover District raise every dollar by the time designated!

Rev. T. E. Cramer, of Somersworth, sends in sixteen new names to the HERALD on the special offer of \$1 for the remainder of the year. May all the brethren do as well, or better! In helping others we help ourselves as well. Canvass every home. Get everybody to give the old HERALD a six months' trial. They will want to take it into full connection by that time, and it will very likely bring some of its readers into church connection also.

EMERSON.

A telegram received from Rev. W. R. Davenport, on Tuesday, as we go to press, says: "Union Village (Vt.) parsonage burned last Saturday morning. Fire originated in barn. Horse and equipments burned. Family, clothes, books, and piano saved. All else lost."

Reopening of Topsfield Methodist Episcopal Church

Sunday, May 21, was one of the most memorable days in the history of Topsfield. After extensive repairs and improvements the Methodist Episcopal Church was reopened. Notwithstanding the storm the people came from far and near. The morning service was held at the usual hour, and after a statement of the receipts and expenditure by the pastor, Rev. Geo. H. Perkins, a native of the town, converted in the church in 1863, preached with great acceptance the reopening sermon from Psa. 119: 130: "The entrance of thy word giveth light."

The completion of the work, which was undertaken by Rev. I. Murray Mellish to raise the necessary funds for repairs, marks an important era in the history of this church. The roof of the building has been shingled, and two new chimneys built; a furnace put in; the hall or basement thoroughly renovated, and the seats painted; the old pipe organ taken down and sold; two rows of pews removed in front and the pulpit and rail moved forward ten feet; a room twelve feet square made in each corner, connected by a beautiful archway, under which is an elevated platform 12x18 feet for singers in rear of pulpit. The walls and ceiling have been frescoed in most exquisite and beautiful designs; the pews, gallery and standing finish newly painted; and a new carpet covers pulpit platform and aisles. The expenditure has been \$972; receipts, \$972.25. Of this amount \$150 was raised in Church Aid collections taken by Rev. Joseph Simpson, of Essex, several years ago. The Epworth League contributed \$104, the Sunday-school \$34. The balance (all collected) was

raised by the pastor in subscriptions and donations.

Mr. Mellish's thorough knowledge of how work should be done stood him well in hand, as he had to make the contracts and oversee the work. First-class workmen only were employed in all the details. The frescoing, so beautiful and artistic, was done by Guelpa Bros. of Boston; the carpenter work by John H. Potter of Topsfield; the mason work by Mr. Craig of Danvers; the painting by Wm. Bell & Sons of Topsfield.

At the morning service letters were read by the pastor from Rev. Jos. Simpson of Essex, Rev. J. F. Mears of North Andover, Rev. Wm. D. Bridge of Temple College, Philadelphia, Rev. Geo. H. Clarke of Winthrop, former pastors, expressing their congratulations. In the afternoon a most successful meeting was held, conducted by the Epworth League and Sunday-school. In the evening the church was filled to overflowing. Notwithstanding the removal of so many pews, there is yet a seating capacity of over four hundred, including the gallery. The music rendered during the day was of a high order. The solos by Mrs. Lizzie Carter West, of Lynn, and her brother, Mr. Alex. Carter, of Topsfield, were beautifully rendered. The "Orpheus Quartet" (the pastor's gifted daughters) was at its best. Mrs. Jeanie McMeekin Mason, of Topsfield, preached on David's charge to Solomon. Rev. Francis A. Poole, the Congregational pastor, extended his personal congratulations and those of the other church to Mr. Mellish and members of his church upon the accomplishment of what at first seemed an almost impossible work. Mr. Perkins also proffered congratulations and spoke highly of the wonderful amount of work accomplished by Mr. Mellish. He said: "I rejoice that there was no begging for money today; all bills are provided for. I doubt if in the whole New England Conference there can be found a parallel case of such whole-hearted self-sacrifice, untiring and persistent toil, heroic devotion to a cause that from a human standpoint seemed hopeless." "Thank God," he continued, "that Conference has sent you this brother for another term, the fourth year. Stand by him. Support him. Never let his pocketbook be empty. The best you have to give is none too good for such a man." Thus ended the hallowed services of this red-letter day.

A beautiful hanging lamp and pulpit chair were given by a kind lady friend. Choir chairs, hymn books, and bracket lamps, not included in the above outlay, will swell the expenditure to over \$1,000.

Dr. Thorndike, presiding elder, was with this church on May 28 and preached better than ever. The new surroundings seemed to inspire him.

General Conference Collections

A letter has been sent to all pastors and a postal card for reply, concerning the collection for the expenses of the next General Conference. Members of Spring Conferences are very earnestly urged to take this collection before July 1, and members of Fall Conferences before Sept. 1, the money received to be sent promptly to the Agents of the Book Concern at New York or Cincinnati. When this has been done, and not before, the postal card should be returned to the chairman. We are importunate in our desire that the full amount of the apportionment shall be paid, since the basis of apportionment is unusually conservative, and the probable expenses unprecedentedly large. We appeal to all presiding elders for that "active co-operation" already promised in the successful execution of these financial plans.

HENRY SPILLMEYER, Chairman.

Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness and constipation. All druggists.

Colonial Furniture at Low Cost.

Our readers will be interested to learn that the Paine Furniture Company are selling all their colonial reproductions this season at the prices of ordinary furniture. In other words, the "tariff" has been removed, and the beauty and comfort of 18th century cabinet work is now available at no extra charge. There is nothing like colonial furniture for a colonial house, and the number of such houses in this city is legion.

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